A Happy New Year To All לשנה טובה

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Successor to Begin

Shamir wins support of Likud coalition

By SHELDON KIRSHNER

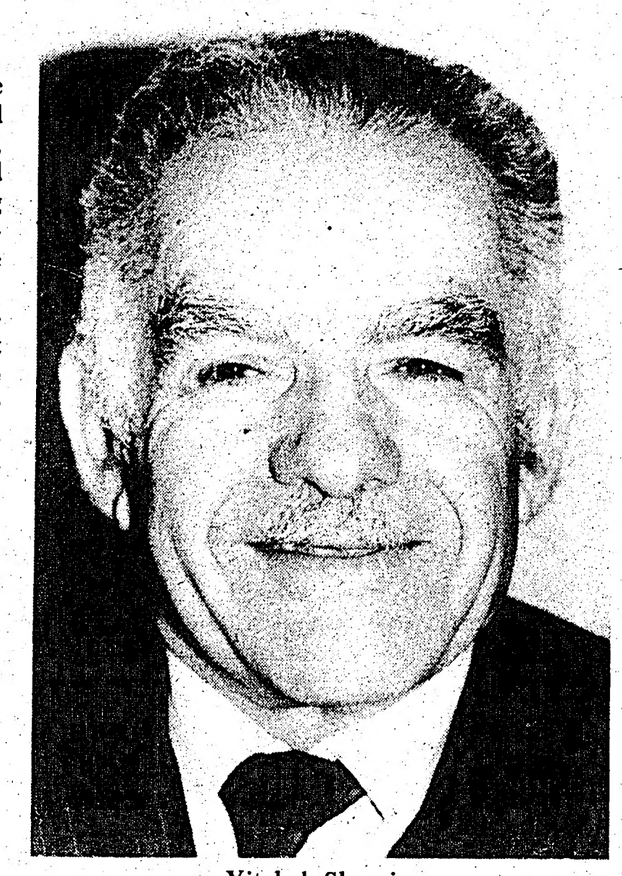
Yitzhak Shamir, the foreign minister and former guerrilla fighter, stood on the threshold last week of succeeding Menachem Begin as Israel's seventh prime minister in 35 years.

As The Canadian Jewish News went to press at noon on Sept. 2, the factions which form the Likud coalition agreed in principle to permit Shamir, 68, to form the next government.

These parties, commanding 18 seats in the Knesset, are the National Religious Party, the Agudat Israel, Tehiya, Tami and Telem. If their leaders had not accepted Shamir, the Likud would not have had a parliamentary majority and new elections would probably have been called.

As matters stand now, the Likud can rule the country until 1985, filling out Begin's term.

But hard negotiations still lie ahead of Shamir, who was Begin's confrere, but not his handpicked successor. Shamir, who won Herut's backing in an earlier vote by secret ballot, defeated his rival, Deputy Prime Minister David Levy, by a margin of 436 to 302.



Yitzhak Shamir

Shamir, having gained the confidence of Herut and its coalition partners, must now decide who will get what cabinet post and what the coalition's policies will be.

This could be a long, drawn-out process. In 1974, following Golda Meir's resignation, Yitzhak Rabin, her successor, spent months trying to convince the National Religious Party to become a member of the Alignment coalition.

In the view of most observers, Shamir shouldn't have too much trouble forming a gov-

[Cont'd. on page 20]

Israelis, Swiss upset applecart

Events at UN anger Arabs

GENEVA [JTA] —

Arabs attending the anti-Israel United Nations conference on Palestine here last week were furious over two events which took the wind out of their sails.

One was the press conference called by Israeli Ambassador Ovadia Soffer in the morning just prior to the opening of the UN's gathering.

More than 300 international press correspondents turned out to hear Soffer denounce the UN conference as "initiated and dominated by extremist Arab states." His condemnation of the parley thus became the first news item of the day.

The Arabs were also miffed because the Geneva conference was sharply criticized by the Swiss press. Furthermore, the Swiss sent an unknown young diplomat to represent their country, and the Arabs took this snub as a slap in the face.

The U.S. as well as Israel has been boycotting the conference. Most other Western nations are keeping a low profile — represented, if at all, by observers and low-level diplomats. The Arabs have made clear their disappointment with this, especially as the heads of their delegations are ministers or vice-ministers.

[Cont'd. on page 9]

African-Israeli ties grow

JERUSALEM [JTA] —

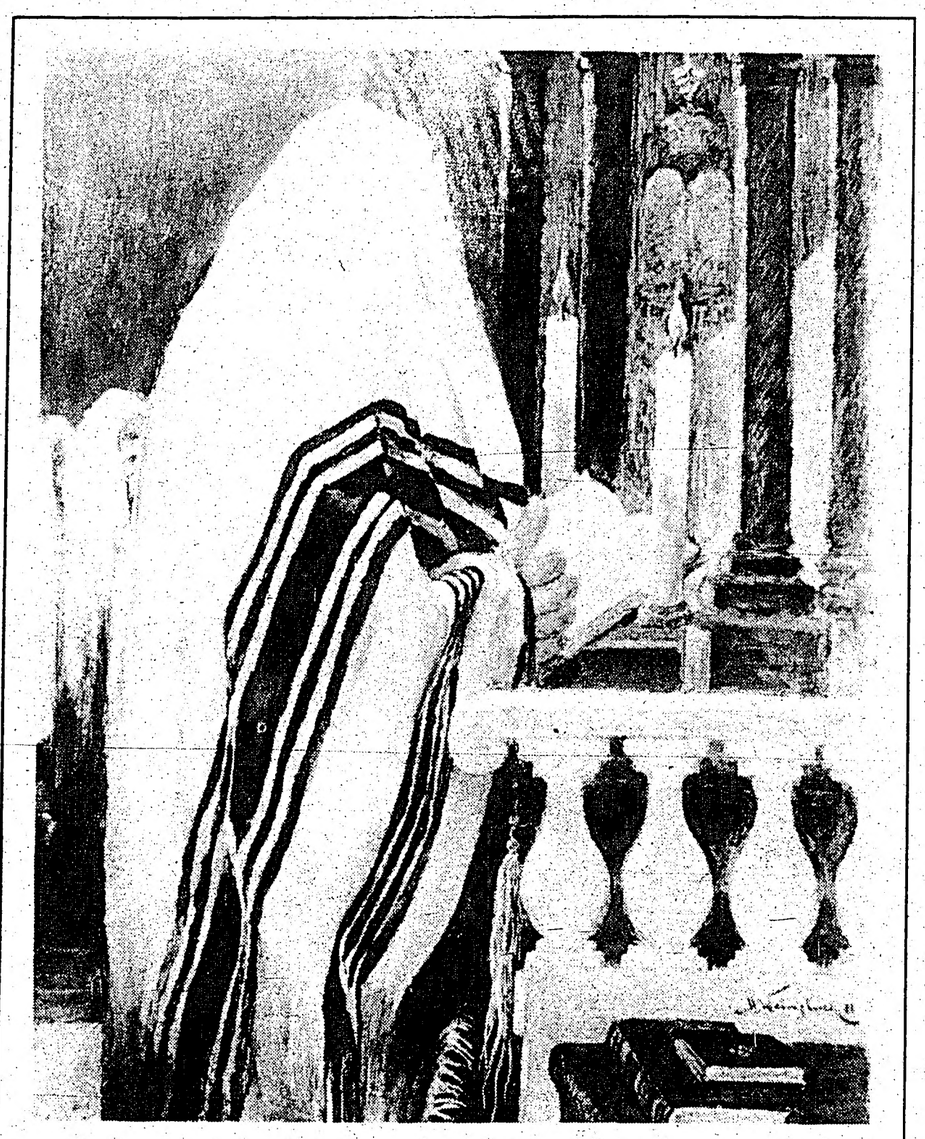
The Central African Republic will probably be the next Black African country to resume diplomatic relations with Israel, it was reported by Israel Radio. According to the report, Israel and the Central African Republic signed an agreement to resume ties several weeks ago.

President Mobutu Sese Seko of Zaire was reported instrumental in persuading the republic to follow Zaire and Liberia in their resumption of diplomatic relations with Israel. Zaire renewed its ties last May, and Liberia did so last month.

Meanwhile, President Samuel Doe of Liberia met with Defence Minister Moshe Arens and the two discussed possible Israeli military aid to Liberia. Talking to reporters after their meeting, Arens said Liberia is "very concerned" about Libyan leader Muammar Qaddafi "and Libyan subversion throughout Africa." Liberia had already asked Israel to supply intelligence on Libyan activity in Africa.

Arens said that no details have been worked out on this issue of military aid but that Israel would probably start by providing military advice and training to Liberia and might provide arms later.

In previous meetings over the last two days of Doe's 4-day state visit to Israel, it was agreed that Israeli agricultural experts would soon leave for Liberia to examine that country's farm problems and draw up an aid plan. There was also agreement to help Liberia set up national air and shipping lines and for Israel to send eye specialists.



A SPECIAL PAINTING

Toronto artist Henry Weingluck did this painting of a chassidic bal tefillah specially for his annual presentation in the Rosh Hashanah issue of The CJN. Born in Poland in 1902, Weingluck came to Canada in 1948 after being interned by the Nazis in eight concentration camps. He has exhibited in top galleries in Toronto. [Ben Lechtman photo].

Lebanese must use brute force in bid to keep control of country

JERUSALEM —

Almost a year after his inauguration as Lebanese president, Amin Gemayel presides over a beleaguered government which must deploy brute force to assert what meagre authority it possesses.

Last week, on the eve of Israel's partial withdrawal to a fortified line behind the Awali River, Lebanon was caught up in the kind of violence so reminiscent of the 1975-76 civil war.

In the Shouf Mountains above Beirut, Christian and Druze militiamen traded fire. And in Beirut, the mixed Christian-Moslem Lebanese army regained control of the city's western sector. Casualties were running high.

The fighting also claimed the lives of two U.S. marines and three French troops belonging to the multinational peacekeeping force.

As usual, the perennial sectarian squabbling was at the heart of the latest bloodshed.

In essence, the Moslems distrust the army which, they claim, is a creature of the economically powerful and politically influential Christian community. The army is commanded by a Moslem and more than half of its recruits are Moslems. But these facts do not deter Moslems from believing, rightly or wrongly, that the army is in the pocket of the Christians.

In a sense, the Moslems are probably right. For in building it up with the aid of the U.S., Gemayel, a Maronite Christian, is enhancing his own strength and that of all Christians, and this the Moslems resent.

With Israel's redeployment from the Shouf set to take place very soon, despite a plea by Washington to postpone it, Gemayel plans to use the army to bolster his authority there.

But he faces a dilemma: if the army is indeed dispatched, the animosity pitting Christians against Druze could grow out of control. If he does not pacify the Shouf, which has been rocked by battles ever since Israel reintroduced the Christian Phalange militia after its invasion, his prestige will suffer, plummeting Lebanon into still deeper chaos.

Despite the intervention of the Americans and the Israelis, and Christian-Druze talks in Paris, the Lebanese have failed to work out an agreement to enable the army to take up positions in the Shouf.

Walid Jumblatt, the Druze leader in the

[Cont'd. on page 9]

Druze fighters in Shouf mountains. [IPPA photo]

World-National

Our existence is essential for humanity

By
RABBI W. GUNTHER PLAUT

Rosh Hashanah used to be the time of great unmitigated joy in our community. Yet this year something seems to be missing. I hear voices that speak in tones I once heard in the 1930s . . . voices of doubt about the meaning of our Jewishness.

Rabbi Plaut

I hear people ask, "Why should I be a Jew? Where are we going?

Is it worthwhile? or "Are all my efforts for naught and my contributions ultimately wasted?"

Doubtlessly there are many who can say honestly about this sentiment, "I am free of it," yet the doubts are all around us.

What then is this existence of ours as Jews in a world already conflicted in a thousand ways? Do we play a role that has any meaning at all? Can the answer be truly yes?

I remain convinced that ultimately only a certain type of faith can secure the foundation for our existence. Without it we cannot chart our course through the stormy seas but will find ourselves continually adrift and at the mercy of the elements. **Against all odds we must continue to believe in the need for a Jewish people to exist in this world, because our existence is essential for the survival of humanity.**

Of course, that is a hard belief to accept, harder perhaps than the belief in a messiah which is asked of Christians. The Jewish people don't appear now nor have they ever appeared as the centrepiece of the world, as the fulcrum of civilization. We are a hard people to believe in; even we ourselves seem to find it hard.

Too often we seem to have been losers, caught at the short end of history, exiled, driven away, condemned, burned at the rack and burned in the ovens; rarely participants, usually outsiders; existing barely at the margin and seldom penetrating to the centre — or so it appears. But this view of Jewish history is one-sided and, in fact, inaccurate. Yes we have all too often been the losers, **but in the essential moments of history we have been the winners and have turned history around.**

The liberation of the slaves of Egypt proved that human freedom is a great and pressing force that cannot be denied.

At Sinai we showed that a whole people can forsake glory and material gain for faith and belief and willingness to place itself as one people under the governance of God.

Our prophets showed that social righteousness is an essential for the survival of the community.

When our Temple was destroyed we showed that sacrifice and ritual could be replaced by prayer and inwardness.

In the ghettos around the world we proved that the inner law to which we adhere needed no superstructure . . . no police to enforce it.

In the Middle Ages and in modern days we were the ones that showed that learning is one of the great and marvelous occupations of the human mind.

We have been the ones who proved that the emancipation of humanity is, after all, a possibility: emancipation from ignorance, from feudalism and from the oppression of slave masters.

We are the ones who in our time have shown that out of utter despair could rise a renewed community in Israel defying the odds of thousands of years.

We are the ones who make the roster of the world's poets and thinkers, scientists and philosophers richer by our presence. Without us a community is denuded, with us it has sparkle and riches. We are in more ways than one the musicians to the world's soul.

In sum, we are the ones who have shown that the impossible is within human reach — if there is commitment, if there is faith, if there is a will, if there is a sense of mutual responsibility. That faith we must proclaim and proclaim again at the time when the gates to the new year swing open.

L'shanah tovah tikatevu!

Left the Sinai with heavy hearts

Fortunate couple still full of anger

By
SHELDON KIRSHNER

YESHA, Israel —

Yaki Efroni and his wife Ruthi live the good life on this moshav 130 kilometres southwest of Tel Aviv, but they are angry.

A lot of Israelis who must cope with cramped housing conditions and urban blights like incessant noise and air pollution would probably envy the couple.

The Efronis, the parents of three children ranging in age from 11 to 18, have a lovely Spanish-style villa, a live-out Bedouin housekeeper, a garden and a successful 12-acre farm on which they grow peaches, lemons and mangoes, and produce honey.

By any conventional standard, the Efronis are fortunate. They acknowledge their good fortune, but their anger remains pent up in them.

In a sense, they are refugees ... victims of Israel's 1979 peace treaty with Egypt.

Under the accord, Israel agreed — albeit reluctantly — to relinquish the entire Sinai Peninsula. Israel gave up oil fields, military bases, resorts and settlements.

Among the settlements the Israelis returned were Yamit and Sadot, both in northern Sinai, adjoining the Gaza Strip. It wasn't an easy thing to do. The settlers didn't want to leave, and the government was sympathetic.

Finally, after much anguish and turmoil, the problem was resolved.

In Yamit, the last of the diehards were forcibly cleared out by the army. Then, in what is still regarded as an inexplicable and controversial decision, Yamit was reduced to rubble by the army.

In Sadot, the settlers left peacefully, but with heavy hearts.

Three thousand settlers in all were affected. For their troubles, the government awarded them compensation to the tune of $263 million. Some Israelis were outraged by the sums involved, but all they could do was to vent their emotions.

Yaki and Ruthi Efroni accepted political realities. On April 24, 1982, they packed the last of their belongings and bid adieu to Sadot, which was dismantled.

But 17 months later, they find it difficult to come to terms with the decision which uprooted them from a place they loved so dearly. "They robbed my soul," Yaki, 45, said in an interview, expressing resentment toward the powers that-be in Jerusalem.

Ruthi has taken it harder. "It was an injustice," she complained. So deep was her pain in the immediate aftermath of April 24 that she seriously considered emigrating from Israel.

Yaki and Ruthi Efroni did not want to leave Sinai.

Yaki empathized but talked her out of it.

For the Efronis, Sadot was a labor of love. When they arrived in 1971, Sadot consisted of nothing more than rolling sand dunes. But, within a few years, it was a prosperous agricultural village, the settlers growing vegetables and flowers.

Yaki was Sadot's only beekeeper, and he performed double duty as its administrator. Although he grumbles now that Sadot was a trifle too centralized for him, Yaki was happy.

"There was open space, there was a real challenge and the weather was great: not too hot in summer and not cold in winter."

And, of course, the Efronis prospered. "We did very well," Ruthi said.

The Efronis, who spent 11 of their best years in Sadot, were living in the Tel Aviv suburb of Raanana when they found out from a friend that the government planned to develop the Rafiah salient, or northern corner of the Sinai.

He was in the road paving business at the time, but didn't like it. "Farming was in his blood," Ruthi explained.

Born on a farm in the Galilee, Yaki is a member of a Russian pioneering family which settled down in Palestine in 1889. He studied in an agriculture school, and served in the Israel Defence Forces for five years. When he heard about Sadot, he was on the verge of buying a farm in the vicinity of Netanya.

"I would never have gone to Sadot if I thought Israel might return it one day to the Egyptians," he said. "We shouldn't have given up the Rafiah salient. We should have leased it from them, or agreed to a land exchange."

A Labor Party government, he feels, would not have "betrayed" him and his fellow settlers. "Labor developed the Rafiah salient, and Likud did not."

With the signing of the 1978 Camp David Accords, Yaki knew his dream had begun to crumble into dust. Impulsively, he hoped Israel's negotiations with Egypt would collapse. In actual fact, he supported the incipient movement toward peace, although it meant he would be a casualty of it.

After April of 1982, Yaki and Ruthi tried to start a new moshav near Yesha, but the project came to naught. "There were difficulties," and his voice trailed off.

Several months later, they came to Yesha, an 18-year-old moshav with a population of 52 families. It is estimated that 60% of exiled farmers like Yaki Efroni relocated to agricultural communities within Israel's green line.

Having invested their compensation payments into their farm in Yesha, the Efronis have planted deep roots in its soil. "Yesha," he said, "is in one of the best agricultural areas in Israel, and the weather is good for bees."

In an average year, he can produce five varieties and 40 tons of honey. Israel's total production is currently 1,800 tons.

Still, it isn't the same in Yesha, he mused.

The climate isn't as balmy as it was in Sadot, and that special camaraderie is missing, he said.

And it pains him deeply that, in a field near his farm, the dismantled building walls of Sadot lie rotting in the sun. "It can bring tears to your eyes," Yaki said.

I asked him if, all things considered, he can be as happy in Yesha as he was in Sadot.

"Maybe," he replied, in a mixture of regret and hope.

Friends send Begin messages pleading for him to stay on job

Menachem — please stay!

That was the urgent message sent to his friend, Menachem Begin, last week, by the president of Herut-Hatzohar of Canada, Ben Milner.

Milner said he sent a cable to his old friend minutes after he heard that news that Begin had announced his resignation. "I hoped," he told The CJN, "that he would change his mind..."

Text of the cable follows:

Israel was reborn in 1948 because of your leadership. Jerusalem was reunited because of you. At that time you told me that if your mission was completed you would be ready to go. My reply to you was that your mission had just begun.

Under your guidance and leadership, you reversed the commitment of our neighbor to destroy Israel and you have brought about peace with our neighbor.

Under your leadership the PLO terrorists' power was destroyed and their bases liquidated.

You are in the middle of a great achievement. You cannot abandon the ship in the midst of the sea. Israel needs you, the Jewish people need you.

Menachem, please stay!

***

Upon receipt of the news of Menachem Begin's resignation, Don Jubas, president of B'nai B'rith Canada issued the following statement:

B'nai B'rith Canada is greatly saddened by the news of Menachem Begin's resignation as Prime Minister of the State of Israel.

Mr. Begin, an elder statesman of Israel, has lived his entire life as a fighter for the freedom of the Jewish people. The last of the founding fathers of the State of Israel, Mr. Begin was the first Prime Minister to sign a peace agreement with a neighboring Arab country. His guidance and wisdom as a leader of Israel will be greatly missed.

We trust that through the democratic process which governs the State of Israel, a new leader will emerge who will continue the process of peace which began as a result of the courage and foresight of Mr. Begin.

Herzog labels assimilation "greatest danger" to Jewry

JERUSALEM —

A call to Jews everywhere to prevent the decimation of the Jewish people through assimilation is the principal theme of a Rosh Hashanah message from President Chaim Herzog of Israel.

The message reads in part:

In the course of the past year Israel has signed a second formal agreement with an Arab country — namely, Lebanon. However, many problems continue to beset Israel — political, military, economic and social. We look forward to the coming year in the hope that, as in the past, so in the future, the common efforts of our people in the State of Israel, coupled with the efforts of the Jewish people, will enable us to overcome many of these problems.

Now, as never before, it is incumbent upon the Jewish people to close ranks and stand together. The ominous rise of anti-semitism in different parts of the world, coupled with an increase in acts of violence and terror against Jewish persons and institutions must sound an alarm in many Jewish communities.

The greatest danger facing our people, however, is not from our enemies, but from within our ranks. The Jewish people is being decimated by assimilation, which in many communities reaches catastrophic dimensions.

There are only two effective measures to overcome this danger. The first is by strengthening and enlarging the Jewish educational system in every community. The second is by increased involvement on the part of Jewish youth throughout the world in life in Israel, by studying here, visiting and spending vacations — all of which we hope will culminate lin aliya.

A happy new year to you all.

Under treatment at Toronto's Sick Kids Hospital

Surgery for Israeli child will cost thousands

By
TAMMY KAROL

TORONTO —
An Israeli boy with an oesophagus joined to his lungs has been sent to Toronto's Hospital for Sick Children for life-saving medical treatment and is seeking financial aid from the community.

David Rechnitz was born with a non-functioning lower oesophagus that never joined to his stomach, and with a hole between his trachea and oesophagus.

He had respiratory distress due to pneumonia, as food was going into his lungs and he has never been able to eat properly.

When David was 3 days old he was transferred to the Hadassah University Hospital at Kiryat Hadassah. The 5-year-old child has spent most of his life there.

Last week, Dr. Medad Schiller, professor and surgeon-in-chief for the pediatric department at Hadassah sent David for medical treatment to Dr. Robert Filler, professor and surgeon-in-chief at the Hospital for Sick Children.

Dr. Filler is now examining the youngster to determine what can be done for him.

He can not determine yet how long David must remain here. But cost for hospitalization will amount to $985 per day, according to Kenneth Rowe, assistant administrator at the hospital.

The cost applies for foreigners needing medical treatment at the hospital and does not include surgical fees. So far, friends of the Rechnitz family have raised $5,000 for David's stay here but more money is needed.

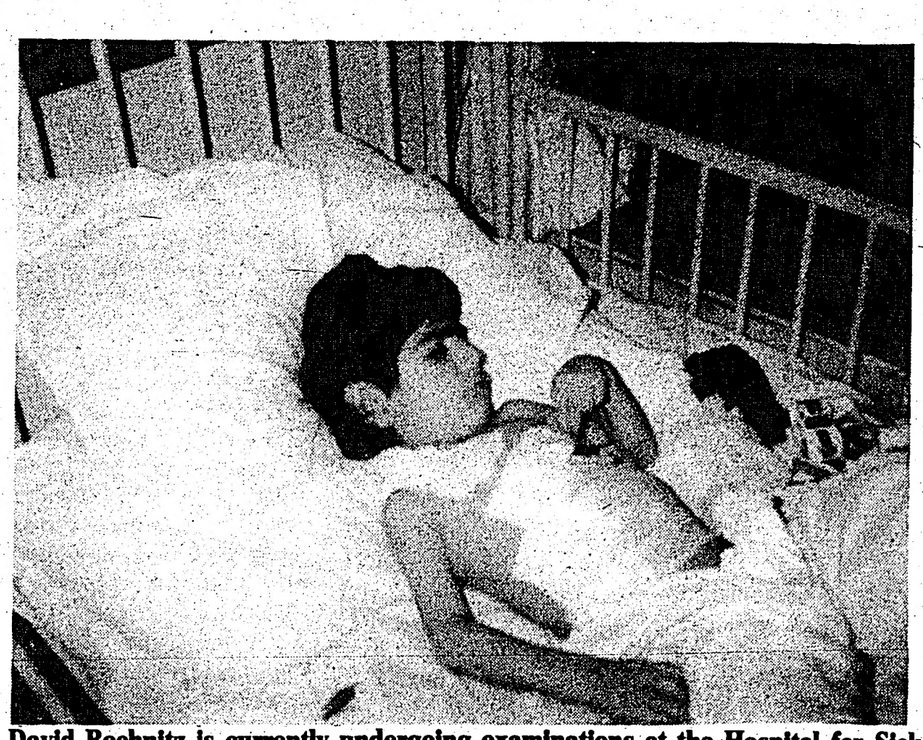
David's parents have opened a Canadian checking account at Bank Leumi [3055 Bathurst St.] and at Bank Hapoalim [1st Canadian Place] and hope there will be contributions placed into their accounts.

Irit and Itzhak Rechnitz are currently living with an uncle in Toronto and can be reached at 789-2441.

Surgery for David was postponed initially because he developed jaundice after birth.

But a week after he was born his right lung collapsed and doctors had to give him oxygen. They opened the chest outside the space of David's lungs and then placed a feeding tube into his stomach (a first gastrostomy operation).

Several days later the doctors sewed two ends of the oesophagus together and closed the fistula between David's trachea and oesophagus, hence able to prevent food from going into the lungs.



David Rechnitz is currently undergoing examinations at the Hospital for Sick Children. He was born with his oesophagus attached to his lungs and cannot eat properly.

The surgery's success was shortlived. David developed a gastro-oesophageal reflex which sent food back from his stomach to his oesophagus. His stomach had to be stretched out around the base of the oesophagus to prevent the reflex from occuring. (This operation is known as Nissen fundoplication).

After the surgery to stop the reflex action, two other complications cropped up: David couldn't tolerate sugar, milk and large quantities of food. In addition, food was leaving David's stomach too quickly and was piling up in a pouch that developed in his oesophagus. The food would travel up towards the mouth and cause vomiting.

For the first 18 months of his life, David largely suffered from lack of oxygen in his lungs, which can be attributed to the compression of the trachea by the oesophageal pouch. But at the end of this period the tracheal problems disappeared, and the oesophageal pouch did not grow anymore and David was being fed by a tube in his stomach.

Between the ages of 2 and 4 David did not chew his food well and often solid pieces of meat had to be surgically removed from the oesophageal pouch and the lower oesophagus.

When David was 2½, even the feeding tube had to be removed from his stomach. The hole where the tube was inserted provoked inflammation of the skin around the stomach and leaking of fluids close to where the tube was inserted.

Doctors closed the hole where the tube was placed and feeding was attempted by mouth for a short period.

Between 4 to 5 years old David was hospitalized for several weeks only. He had no respiratory or digestive problems but despite this he vomited frequently and had difficulty breathing.

This May, David was admitted to Hadassah because of high fever, shortness of breath and abdominal pains. He developed a strong pneumonia on his right lung as well as a yeast inflammation on the lining of his oesophagus, and doctors had to surgically remove the anterior part of the fundoplication. [The initial Nissen fundoplication surgery stretched the stomach around the oesophagus in order to join the oesophagus to the stomach].

Again, though, a big hole developed around the area where the feeding tube was placed in David's stomach. There was no choice but to close off the opening between the child's oesophagus and stomach.

Today, after three gastrostomy operations where feeding tubes are placed into the stomach, David still has an oesophageal pouch and there is no guarantee the gastro-oesophageal reflex will not return.

As a result of what happened to her son, Irit Rechnitz has formed the Chai Association for the pediatric surgery department of the Hadassah Medical Organization. The association, now two years old and 100 members strong, was established by parents and volunteers from all over Israel to help children up to age 14 who need medical assistance such as general surgery at the hospital.

Irit was very ill during her pregnancy with David and developed an expecially bad virus during her fifth week. She knows of several Israeli women whose children were born with a sick oesophagus and claims a large number of them were ill during the early weeks of pregnancy.

The Rechnitzes live in Jerusalem and have two other children, Bruria, 10 and Ayala, 7.

Itzhak Rechnitz previously owned a shoe store but had to give up his business once David's condition turned critical. He now holds a job at the Dafna shoe company.

Irit was employed as a medical records officer before David was hospitalized, and now works as a secretary in a management office.

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World-National

Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: How large should a yarmulke be? How much of the head should be covered?

Yarmulkes, today, are of all sizes. But whether they should be as small as they are is another matter.

The merchants who sell them are delighted that they are able to get more and more money for less and less kippa. One almost needs a magnifying glass to see some of these tiny ones. The result is that if you want a large one you can have trouble getting it; the manufacturers say that those who are prepared to pay for an expensive yarmulke want it small.

Rabbi Burak

The Gaon Rabbi Moshe Feinstein shlita deals with this matter in his Igeros Moshe, O.H.1. His questioner wondered if small kippas were halachically permitted, and mentioned that the Gaon Rabbi Shlomo Kluger z.l. in his responsa had ruled that one may not walk four cubits outside the house in a small kippa. But Reb Moshe felt that was pushing things much too far. So all of those who like the very small kippas have a very great authority to justify its use.

In the Talmud, there are at least four different words for our head covering. The words are: sudar, kippa, kumsa, and disna.

Here is what the Talmud, in Tractate Kiddushin says about disna: "Rabbi Hiyya bar Abba found Rabbi Joshue ben Levi wearing a disna, a plain cloth on his head and taking a child to the synagogue for study." He was surprised at that sage's informal headgear, but Rabbi Joshua explained that he was in a rush to have the child study Torah, and that was more important than for him to be dressed to the hilt.

What did the great scholars wear? Again one turns to Tractate Kiddushin, 8A. There we are told that Rav Kahana, who is described a gavra rabba, a great man, wore a sudar. And what is a sudar? Jastrow, in his Dictionary of the Talmud, tells us that it is a scarf wound aroung the head and hanging down over the neck. From this it is clear that great scholars covered the head completely.

Kippa is the best known of these words in our modern speech. In the Talmud, kippa is a head covering worn by men and women.

What size was the Talmudic kippa? In Tractate Gittin, 20A, the rule is given that a man cannot divorce his wife by handing her his kippa on which he had weaved the complete text of the get. Since our kippa, at best, can hold no more than the first names of the young man who wears it, it is inconceivable that one could weave the 12 lines of a get on such a little thing. It requires a substantial piece of cloth to hold that much text.

Should you argue that an expert weaver could do it, take a look at another text. In Tractate Sanhedrin, 58A, one reads of a kippa being used to cover a Torah, and the Torah isn't that small.

Finally, a look at the Yerushalmi, Tractate Shabbas, Chapter 5:3, 32A, will show us a kippa that "covers the eyebrows." So the head is covered all the way down to the eyebrows. A cap.

In this age, where everyone is trying to move up a little, let us try in the New Year to become Torah scholars just so we can wear a larger yarmulke. The large ones are very becoming.

Refuseniks to get gifts

NEW YORK —

Na'amat Pioneer Women, the largest women's organization in Israel, co-ordinated a nationwide campaign to send greetings from Israel to Refuseniks in the Soviet Union. Personal letters and gift packages have been mailed to 10,000 Russian Jews in time for the Rosh Hashanah holiday.

"This project creates a supportive bond between Jews in Israel and Jews in the Soviet Union," explained Ronnie Breslow, Jews in Distress Chairman of Pioneer Women/Na'amat, the U.S. sister organization of Na'amat-Pioneer Women. "For Russian refuseniks, Jewish holidays are reminders of what they don't have — freedom to live where they want and freedom to practice their religion."

During the summer, volunteers gathered at Na'amat Pioneer Women community centres and women's clubs to assemble the shipments. The gift packages contained Israeli products such as candy, records, picture postcards, and a special New Year's greeting.

Scoop was staunch Israel supporter

Heart attack claims Sen. Jackson

WASHINGTON —

Senator Henry (Scoop) Jackson, the long serving Democrat from Washington state, died last week from a massive heart attack.

His death marks the loss of one of Israel's strongest allies. Throughout his long career, Jackson was an outspoken supporter of Israel and often appeared as guest speaker at fund raising activities on behalf of Israel. He was a frequent guest at Canadian events.

Jackson was also a champion of Soviet Jewry, co-sponsoring an amendment linking trade concessions in the U.S. for Moscow in return for its agreement to let Jews emigrate.

In 1973 he received a citation from the Zionist Organization of America proclaiming the creation of a permanent scholarship in his honor at the ZOA's Kfar Silver Agricultural High School in Israel.

The scholarship, awarded annually, is in recognition of Jackson's "unique contributions to the cause of human rights and social justice and his distinguished leadership in support of U.S. foreign policy furthering the de facto alliance now existing between the United States and Israel."

The 77-year-old senator suffered the attack only hours after holding a press conference in Seattle on the Korean Air Lines plane that was apparently shot down by Soviet fighters last week.

Senator Henry Jackson

Day for Scharansky

NEW YORK [JTA] —

The National Conference on Soviet Jewry designated Sept. 15 as National Day in recognition of the half completed sentence served by Soviet Jewish Prisoner of Conscience Anatoly Scharansky since his arrest in March 1977.

Activities around the country will include special programs in support of Scharansky held by state and local officials, Jewish community groups and supporters.

NCSJ chairman Morris Abram points out that Soviet law provides for review and early release of prisoners. Soviet leader Yuri Andropov acknowledged this fact in a letter he wrote last January to French Communist head George Marchais in response to Marchais' appeal on behalf of Scharansky.

Papercut by Moshe Pereg

A Happy New Year from
Bank Hapoalim (Canada)

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Cash is key to country's development

Cycle broken as Israel Bonds tops $300 million

TEL AVIV —
Israel Bond cash receipts for 1983 have passed the $300 million mark, it was reported at the 35th anniversary international Israel Bonds conference.

The results represent an increase in sales results as of the same period last year.

Previously, years which followed Israel's wars, as in 1968 and 1974, showed a drop in Bond results. "This cycle has not been repeated as world Jewry demonstrates its determination to continue to strengthen Israel's economy," said Conference Chairman Rabbi Leon Kronish, Miami.

Heading the conference was the chairman, Bonds President and Chief Executive Officer, Brig.-Gen. Yehudah Halevy, and the incoming U.S. national chairman of Israel Bonds, David Hermelin of Detroit. Main conference sessions were held in Jerusalem and Tel Aviv.

"As a result of our conference meetings with cabinet ministers and Israelis at local levels, the Bonds leadership has been well updated on political, economic and social aspects in Israel. We are returning to our home communities determined to expand our efforts for the continued building of Israel's economic infrastructure through increased sales of Israel Bonds," said Mr. Hermelin.

The 500 delegates at the conference were told by Prime Minister Menachem Begin at a 70th birthday dinner in his honor that "it is now clear in the United States" who is responsible for delaying conclusion of the peace agreement in Lebanon. "The Syrian ruler stated that the Syrian forces will never recognize the Lebanese-Israeli agreement and will not withdraw from Lebanon," the Prime Minister declared.

Saluting his 70th birthday, 70 delegates at the conference announced pledges for the 1984 Israel Bonds campaign of purchases ranging from $25,000 to $400,000.

The day on which the Israel government proposed drastic budget cuts and tax increases, delegates heard from Yoram Aridor, minister of finance, who explained that the steps were taken to strengthen the country's economy: "As you can see, here in Israel we are doing everything possible so that the people of Israel will sustain their own economy," Aridor told the conference participants.

During a Friday evening dinner, the delegates paid tribute to Dr. Yosef Burg, minister of the interior, who is now completing his 35th year in Israel's Knesset and membership in every cabinet since Ben-Gurion's. He declared that the existence of the Jewish people in Israel must be based on coexistence between Jews and Arabs.

The cost of maintaining the Israel Defence Forces in Lebanon amounted to $1 million a day, Ministry of Energy Yitzhak Moda'i told the delegates. "Without support for our economy, which missions such as Israel Bonds exemplify, Israel's task would have been much more difficult," Moda'i said.

Israel's punctuality in repaying its debts, including redemption of Israel Bonds, provides an unusual record on the contemporary economic scene, Minister of Industry and Commerce Gideon Patt stated.

One half of Israel's $21 billion foreign debt, he said, is due to the six wars Israel had to fight. He pointed hopefully to the growing role of high technology products among Israel's exports, stating that they accounted for over a third of her current industrial exports.

Israel Bonds, he declared, had provided development funds for the country's infrastructure including pipelines, roads, ports, airports, electric power installations and communication networks.

"Without that infrastructure, the current expansion of science-based high technology industries would not be possible," he said.

Shimon Peres, Labor Alignment Leader, said though divided in opinion, Israelis are united as a people, and when the time of test comes "we shall stand up without distinction to meet the challenge or the promise."

The conference included several "firsts" for an international conference of this kind — one being a day at an army induction base, and attendance at an all-Hebrew performance of Fiddler on the Roof in the Habimah Theatre in Tel Aviv.

Israel's finance minister Yoram Aridor greets Thomas O. Hecht [left], national president of State of Israel Bonds, Canada, at a recent Bonds conference in Israel. Looking on is Mrs. Avidor.

Delegates from Canada were: **Montreal** — Erol Araf, David Azrieli, Mrs. Neri Bloomfield, Julius Briskin, Dr. Claudia Chiffert, Mr. and Mrs. Howard Cohen, Prof. and Mrs. Irwin Cotler, Wigdor David Goelman, Ms. Brina Harris, Thomas Hecht, Mr. and Mrs. John Lechter, Marlene Richman, Mr. and Mrs. Archie Shaikovitz, Mr. and Mrs. Joseph Shapiro, Claire Smith, Mr. and Mrs. Edmund Sperber, Mr. and Mrs. Israel Tannenbaum, Rebecca Werner.

Toronto — Dr. and Mrs. Sol Goldstein, Mr. and Mrs. Sam Holtzman, Mr. and Mrs. David Kosoy, Yair Ofek, Mr. and Mrs. Samuel Sarick, Lila Sarick, Mihal Tyman.

Hamilton — Rabbi and Mrs. Morton Green, Dr. and Mrs. Lester Krames, Evelyn Silver, Vincenza Trallale.

Edmonton — Abraham Silverman.

Maslinsky award to Ain

MONTREAL —
When Joseph Ain arrived in Halifax from Poland in 1929, he had exactly 25 cents in his pockets. He never looked back.

He studied at an ORT school, and by 1959 was the president of Men's ORT in Canada. Later he became president of Jewish Immigrant Aid Services.

His distinguished work as a communal leader was crowned with the highest award that Canadian Jewry can confer, the Samuel Bronfman Medal which he received in 1971. Last year, Ain completed his term of office as president of the United Israel Appeal of Canada.

On Sept. 13 in New York City, Ain will receive the Maslinsky Award from the Hebrew Immigrant Aid Society. Established by the family of Rev. Zvi Hirsch Maslinsky, a founder of HIAS and a leader in Jewish immigration affairs, the award is presented annually "in recognition of notable humanitarian service on behalf of refugees and immigrants."

Barbara Watson, Emanuel Celler and William Rosenwald, honorary chairman of UJA Inc., are among those who have received the Maslinsky Award since its establishment in 1972.

Ain, a vice-president of HIAS, will accept the award at a dinner at the Waldorf-Astoria Hotel.

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5743 In Review

Israel's relations with U.S. greatly improve

The war in Lebanon created serious problems . . .

By
PATRICIA RUCKER
[Researched By
CYNTHIA GASNER]

The war in Lebanon — and how to end it — dominated the concerns of Israel and her allies throughout the year.

In early September, Lebanon buried its president-elect, 34-year-old Bashir Gemayel, killed in a bomb attack on his Phalange party headquarters. (The Phalange is the dominant Maronite Christian political party in Lebanon.) In swift reaction, Israel moved into West Beirut.

The Israeli government's explanation that it had entered the Lebanese capital "to prevent the danger of violence, bloodshed and anarchy" came back to haunt it. As the Jewish year began, Phalangist massacres in the Palestinian refugee camps of Sabra and Shatilla caused an overwhelming outcry internationally and within Israel — an outcry that died down when Prime Minister Menachem Begin agreed to — after first rejecting — an independent inquiry headed by Chief Justice Yitzhak Kahan.

Within a month, all Israeli forces had been withdrawn from East and West Beirut, replaced by a multinational force which included U.S. Marines and French troops.

As the inquiry set to work, attention shifted back to the quest for peace. President Reagan's Mideast peace initiative, launched with much flourish just before Rosh Hashanah, was countered by the Arab League member states at a meeting in Fez, Morocco. It called simultaneously for the establishment of an independent Palestinian state on the West Bank with Jerusalem as its capital, and for a guaranteed "peace among all states in the region."

Israel denounced the Fez plan, and the American proposal made little headway with even the more moderate Arab states. An Arab League delegation headed by King Hassan of Morocco met President Reagan in October, but failed to agree to U.S. requests for Arab recognition of Israel and for negotiations without preconditions.

Lebanese president Amin Gemayel — brother of the assassinated Bashir — also came to Washington in October. He told the United States he would look to it for support — and told the United Nations that he did not want to sign a peace treaty with Israel.

taneous withdrawal of all forces — Syrian and PLO as well as Israeli — and events in the Middle East during the final days of the negotiations foreshadowed just how difficult the search for a workable peace treaty would be:

- PLO "moderate" Issam Sartawi, who had had several unofficial meetings with Israeli doves, was assassinated by an extremist Palestinian group.
- The Jordanian cabinet, after talks with Yasser Arafat, announced that it was abandoning its efforts to seek agreement with the PLO to negotiate for the Palestinian people, in effect killing the Reagan peace initiative.
- Terrorists in Beirut proved their ability to strike by car bombing the U.S. embassy, killing at least 60 people including the chief CIA officer in the region.
- Syria was fully rearmed by the USSR with weaponry that included sophisticated SAM-5 anti-aircraft missiles.

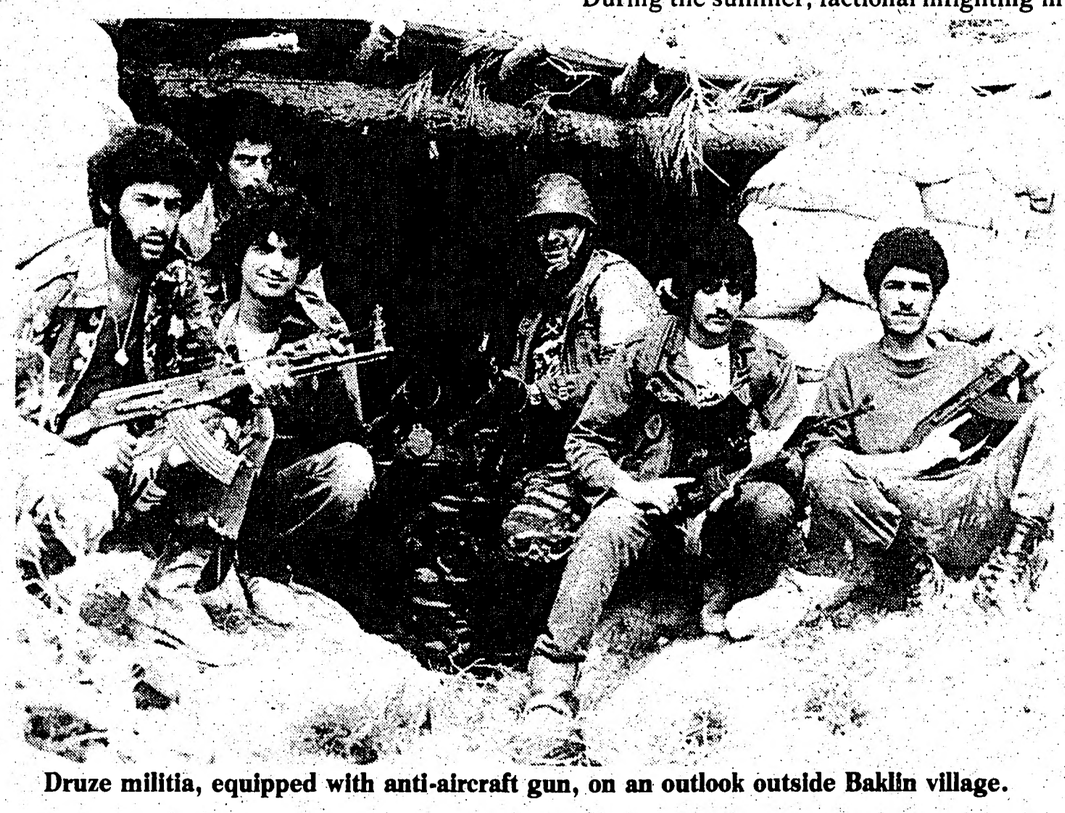
The high hopes with which the Israeli-Lebanese accord had been signed were dashed when Syria's president Hafez al-Assad refused even to consider negotiations with Lebanon over withdrawal of Syrian forces, and declared Philip Habib unwelcome on Syrian soil.

In June, Assad made a play for control of the PLO by backing anti-Arafat elements in Arafat's own faction of the PLO, Al Fatah. Fierce fighting between PLO factions erupted in the Syrian-controlled Bekaa Valley, and Arafat was unceremoniously kicked out of Damascus.

But if Israel was frustrated in efforts to get out of Lebanon, she could at least rejoice in greatly improved relations with the United States. Ironically, the Kahan Commission report, which called for the resignation of Ariel Sharon as defence minister because he had ignored the potential for revenge killings during the Phalange sweep of the Palestinian camps, paved the way for Moshe Arens to replace Sharon.

Arens — as tough as Sharon but much less abrasive — had filled the post of ambassador to the U.S. during the Lebanese campaign, and was widely respected. Arens' appointment, combined with the cabinet decision to accept the findings of the Kahan commission, cleared the air and made it possible for the U.S. government to resume arms sales to Israel.

During the summer, factional infighting in Lebanon increased. The formation of a National Salvation Front by Walid Jumblatt, a Syrian-backed Druze leader, former president Suleiman Franjieh, a Maronite Christian, and former prime minister Rashid Karami, a Sunni Moslem, threatened Amin Gemayel's fragile hold on his country — especially since Jumblatt demonstrated that his militia, based in the Israeli-occupied Shouf mountain region southeast of Beirut could close Beirut airport at will.



Druze militia, equipped with anti-aircraft gun, on an outlook outside Baklin village.

Reagan's peace initiative depended heavily on the participation of Jordan's King Hussein as a surrogate negotiator for the Palestinian people. But when Hussein visited Washington in December, he gave no firm indication that he could or would become involved in talks.

Secretary of State George Shultz, a low-key, patient diplomat, went ahead undeterred with attempts to negotiate an Israeli withdrawal from Lebanon. For three months, U.S. special envoy Philip Habib shuttled between Jerusalem and Beirut. When the negotiations appeared stalled, Shultz himself went to the Middle East in April, and on May 17 Israel and Lebanon signed an agreement providing for the withdrawal of Israeli forces from Lebanon and security along Israel's northern border.

But the accord was conditional upon simultaneous withdrawal of Syrian forces from Lebanon.

By the Jewish year's end, U.S. Marines and French soldiers had died in the heavy fighting between Druze militia and the fledgling Lebanese Army, and the Shouf remained a battleground for Druze and Christian factions.

With casualties mounting — 517 by year's end — Israel announced in July that it would pull back its forces unilaterally to a line just north of the Awali River in southern Lebanon. The new, shorter lines would be easier to defend and supply.

The close rapport between the U.S. and Israel did not falter even when Prime Minister Begin cancelled his visit to Washington at the last minute "for personal reasons." Foreign Minister Yitzhak Shamir and Defence Minister Moshe Arens went instead, and withstood American pressure to delay the withdrawal.

In what appeared to be a U.S. move to conciliate the Arab League countries, Robert McFarlane took over from Philip Habib as special envoy to the Middle East, and Richard Murphy, a career "Arabist" replaced Nicholas Veliotes, a former charge d'affaires at the U.S. embassy in Israel, as assistant secretary of state for Near Eastern and South Asian affairs.

But Syrian intransigence did not falter, and as the year ended, Israel was making firm plans for withdrawal and fortifying the new line.

* * *

Two women hold the sign reading "[Grenade]... do not dread us" at a Peace Now demonstration.

On the domestic front, the Lebanese war drew more opposition than any other war in Israel's history. For the first time, Israeli soldiers (83 by year's end) went to jail rather than serve in the front lines.

Peace Now, an Israel-based movement critical of the Begin government's policies towards the West Bank and Arab states, gained support, but lost a member tragically. Emil Grunzweig was killed in a bomb attack at a demonstration outside the Prime Minister's office during the drawn-out cabinet consideration of the Kahan report.

Months of tension between Jews and Arabs on the West Bank exploded in violence in July. The murder of yeshiva student Aharon Gross in the Hebron market was followed by the burning of the central market by armed settlers. Calm was restored with strict curfews, but before the month was out, three Arabs were dead in a machine gun attack at the Islamic College in Hebron.

The violence came against a background of concern over law enforcement on the West Bank. In June, assistant attorney-general Judith Karp resigned as head of a committee responsible for investigating vigilantism by Jewish settlers when the report was shelved by the justice ministry. Settlers, on the other hand, complained of constant harassment by stone-throwers from the local Arab population.

But it was indicative of the vastly improved relations between the U.S. and Israel that in August, Secretary of State Shultz stressed that, while the U.S. opposes new settlements on the West Bank, the Jews who live there now have the right to remain.

* * *

Israel's relations with Latin America and Africa also improved as the year ended. Costa Rica and El Salvador moved their embassies back to Jerusalem from Tel Aviv, and Liberia's resumption of diplomatic relations with Israel was followed almost immediately by an official visit by Liberian president Samuel Doe. The Liberian embassy will also be in Jerusalem joining Zaire, which resumed relations 16 months ago.

Libya's aid to Chadian rebels turned many nervous Black African states towards Israel, in spite of their official policy of support for Arab countries.

* * *

The major domestic concern for the Israeli government was the economy. Early in the year, a strike by the national airline, El Al, nearly forced its liquidation.

In December, workers in the public sector went on strike and settled for a 12% wage increase, but by March, doctors were striking for much greater increases. Their dispute lasted 118 days, climaxing with a 12-day hunger strike which paralyzed the nation's hospitals. They won a pay hike estimated at 60% and Treasury Minister Yoram Avidor, who had opposed their demands, warned that there would have to be severe budget cuts.

Just how severe became apparent at the end of the year, as the cabinet wrangled over cuts in every department, including education and defence. Meanwhile, the inflation rate averaged 140%, but the standard of living rose while exports fell and the deficit in the balance of payments soared.

The past year was a difficult one for Israel, but for no one was it more difficult than Israel's Prime Minister, Menacheim Begin. The loss of his wife Aliza, in November, and his close friend and political ally, Simcha Erlich, in June, left him grieving, and he became even more depressed over the growing casualty toll in Lebanon.

Speculation over the state of Begin's health became intense when he canceleled his U.S. visit, but he celebrated his 70th birthday in July with no sign of retiring.

Then, suddenly, at the end of August, with his cabinet embroiled in bitter infighting and his coalition threatened over economic issues, Begin had enough. He announced his intention to resign, throwing Israeli politics into turmoil.

* * *

Others who made news in Israel this year included:

Rabbis Avraham Shapiro and Mordechai Eliahu, who became Israel's Chief Ashkenazi and Sephardi Rabbis, respectively, in March.

Chaim Herzog, the Labor Alignment's candidate, was elected Israel's sixth President, also in March, defeating the Likud candidate, Supreme Court Justice Menachem Elon, with the aid of seven defections from the Likud.

In April, Major-General Moshe Levy succeeded General Rafael Eitan, who finished his tour of duty as Israeli chief of staff under harsh criticism from the Kahan Commission.

Moshe Teitelbaum, rebbe of the anti-Zionist Satmar Chassidin, was received by thousands of his followers as he visited Jerusalem in June. One of his first public appearances was at the archeological excavations at the City of David site, a source of controversy between the ultra-Orthodox community, which claims a medieval Jewish cemetery is being desecrated, and the scientific community which insists that there are no graves on the site.

A tired Menachem Begin

5743 In Review

Alberta teacher shocks Canadians

. . . but terrorist attacks overshadowed political unrest

In the Diaspora, the Lebanese war and its aftermath caused deep divisions over the right of Jews outside Israel to criticize Israeli policy. The establishment of the Kahan Commission, the acceptance of its recommendations, and the signing of the peace treaty between Israel and Lebanon muted much of the criticism, and the bias evident in news coverage of the Lebanese war by some Western news media provided a further incentive to rally to Israel's support.

The Parti Quebecois, the Ontario Federation of Labor and various public figures in Canada and the United States expressed support for Palestinian rights, but the legitimacy of the PLO as a representative of the Palestinians all but vanished in the wake of the anti-Arafat revolt.

Of far greater concern than political statements were terrorist attacks against Israeli and Diaspora targets alike. In Brussels on Rosh Hashanah, a synagogue was machine-gunned during services, causing several injuries — and in Rome a bomb attack on the main synagogue on Shemini Atzeret killed a child and wounded 37 others.

In December, the Israeli consulate and a Jewish social club in Sydney, Australia were bombed, causing injuries to two people, and in August, a large bomb heavily damaged a Liberal South African synagogue in Johannesburg.

Albert Rauca [David Craig sketch].

In the United States, there were several shotgun attacks on Jewish targets near Yeshiva University in New York City in June, and in August two synagogues and a rabbi's home were firebombed in West Hartford, Conn.

The suffering of two captive Jewish populations received wide attention. After years of debate over the effectiveness of "quiet diplomacy" in helping the Falashas (Black Jews) of Ethiopia, the Israeli government finally announced in December that it would go public with its efforts to get them out of Ethiopia. But by year's end, American Jewish activists were still critical of Israel for not doing enough — charges Israeli representatives hotly denied.

The plight of Soviet Jewry became more desperate, as emigration slowed to a trickle and one Refusenik after another was arrested and sent to trial for charges ranging from anti-Soviet propaganda to alleged drug offences. Anti-semitic propaganda was published freely, and an "anti-Zionist" committee made up of Soviet Jews was formed.

Anatoly Scharansky went on a hunger strike from Yom Kippur until the spring of 1983, but effects to have him freed and sent to the West were unsuccessful.

The Madrid Conference of 35 Western nations, including NATO, Warsaw Pact and non- aligned countries, ended with a compromise document which gave little hope that the Soviet authorities would live up to any commitments to human rights.

Reminders of the Holocaust abounded. In April 20,000 survivors and their families assembled in Washington for the American Gathering of Holocaust Survivors. In Warsaw, later in the month, Israeli and Diaspora Jewish leaders attended the 40th commemoration of the Warsaw Ghetto uprising with mixed feelings. Some refused to attend, or left when PLO representatives were permitted to lay a wreath at the memorial.

Canadians were shocked to learn that an Alberta high school teacher, James Keegstra, had been teaching his students for 13 years that the Holocaust never occurred and that there was a Jewish conspiracy to take over the world. The first recorded complaint was made only in 1981, and it took another two years before he was fired. But he retained his post as mayor of Eckville [pop. 980] and as the year ended, the RCMP was completing its investigation into whether he could be charged under the criminal code with "communicating statements promoting hatred."

In grim proof that the Holocaust did happen, Nazi war criminals surfaced all over the world. Depositions from survivors of the Lithuanian ghettoes horrified spectators at the landmark extradition hearing for former SS officer Helmut Rauca in October. Chief Justice Gregory T. Evans of the Supreme Court of Ontario made legal history when he ruled that Rauca must be deported to West Germany to stand trial. Rauca thus became the first Canadian citizen to be ordered deported for alleged war crimes.

Klaus Barbie, the notorious "Butcher of Lyon," was extradited to France in February from Bolivia, where he will stand trial for war crimes against Jews and members of the French resistance. In August, the United States formally apologized to France for aiding Barbie to escape to South America because of his service to U.S. intelligence agents.

Israeli Supreme Court president Yitzhak Kahan, head of the inquiry commission looking into the massacre of Palestinians in Beirut, leaves hearing, followed by Justice Aharon Barak, a second member of the panel. [Religious News Service photo].

The weakness of Canadian legislation against war criminals was pointed up by the case of University of British Columbia botany lecturer Jacob Luitjens. Wanted by Holland on a charge of collaborating with the Nazis, he cannot be extradited because the charge is not covered by the Canada-Netherland extradition treaty **signed in 1899.**

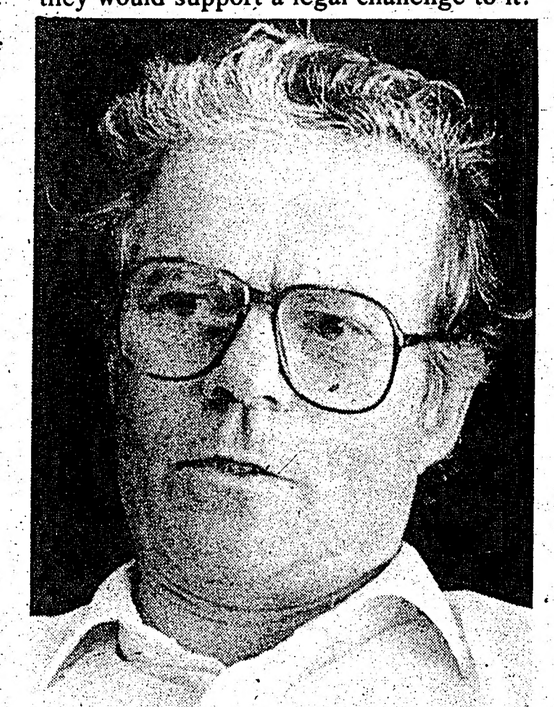
Canadian Jews had to deal with several disturbing incidents of anti-semitism in the past year. Most serious were cases of anti-Israel polemics in several university newspapers which washed over into attacks on Jewish student organizations. Incidents were reported from the University of Calgary, York University in Toronto, the University of Waterloo, McMaster University in Hamilton, and the University of Ottawa, where a student court impeached the 5-member student federation executive for discriminatory policies against the Jewish Students' Union Hillel Club.

* * *

Jewish-Christian dialogue became strained when the World Council of Churches, holding its sixth assembly in Vancouver, adopted a resolution which laid the blame for Middle Eastern tension on Israel. But Rabbi Jordan Pearlson of Toronto, one of two Jewish guests with official standing at the assembly, stated that the resolution would have been far more condemnatory had the WCC not asked for Jewish reaction.

In other religious developments, the Central Conference of American Rabbis (Reform) passed a hotly-debated resolution declaring that a child born to a Jewish father and a Gentile mother could be considered Jewish. (A Jew has always been defined as either a convert or one born to a Jewish mother.) The Rabbinical Council of America (Orthodox) subsequently passed a resolution "denouncing and deploring" the Reform move.

The two groups found themselves on opposite sides of another issue: the adoption in New York state of a law which would make the granting of a civil divorce dependent upon the elimination of all barriers to remarriage. For Orthodox and Conservative Jews, a religious divorce is a prerequisite for a religious remarriage. The Union of American Hebrew Congregations (Reform) and the American Jewish Congress criticized the bill as an infringement of civil liberties and said they would support a legal challenge to it.



Milton Harris, CJC president

Also in New York state, a law barring autopsies except in cases of "compelling public necessity" was tested in court and upheld even before it legally went into effect. Autopsies are rarely acceptable to Orthodox Jews.

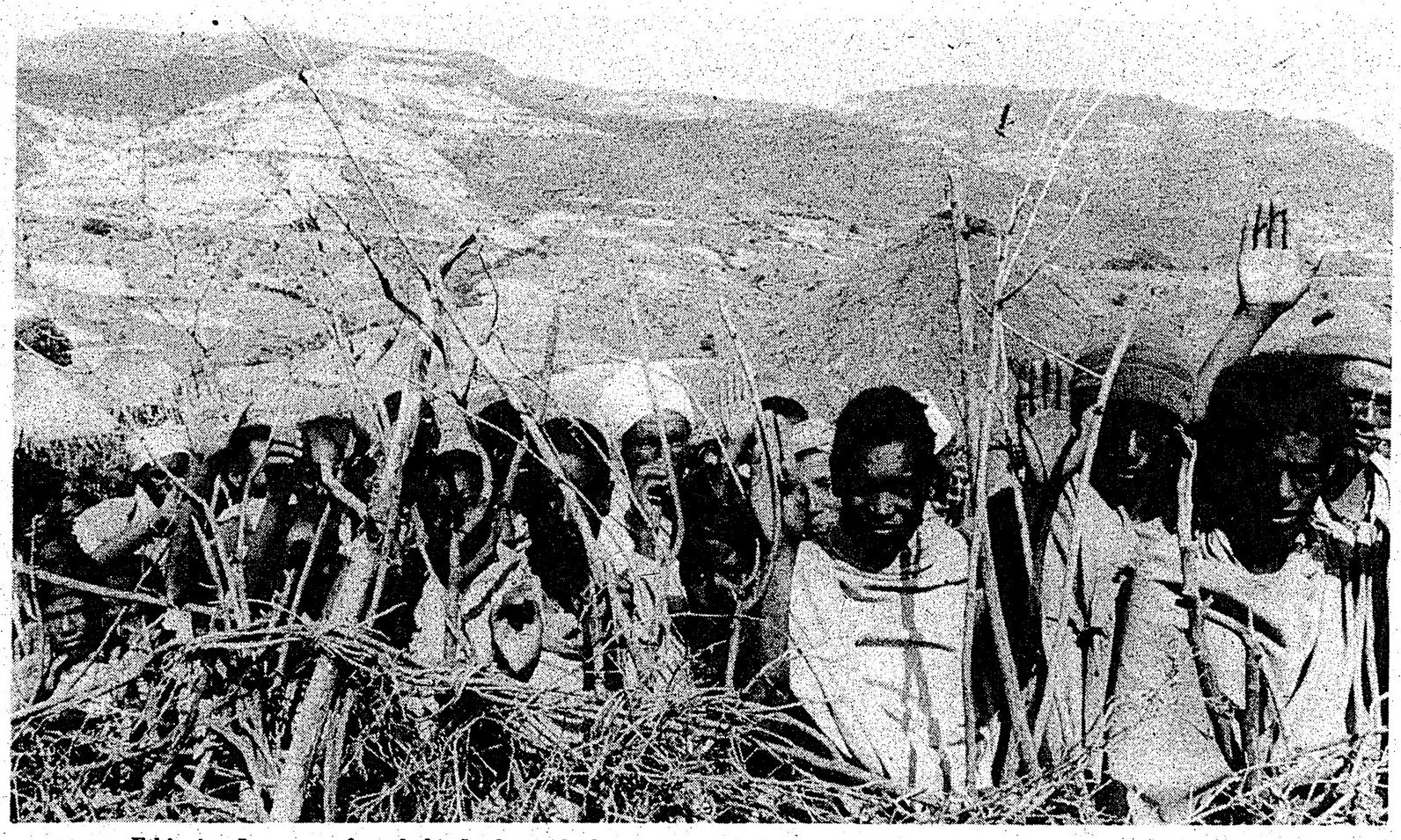
Milestones for Jews in the Diaspora.

Mazel Tov to:

- Milton Harris of Toronto, elected president of the Canadian Jewish Congress, and Dorothy Reitman of Montreal, elected chairman of the national executive, in May.
- Nigel Lawson, named chancellor of the exchequer, and Leon Brittan, new home secretary, in Britain's Conservative government, in June.
- Larry Grossman, appointed treasurer of the Ontario government, the highest Ontario government post ever held by a Jew, in July.
- Rabbi Beverly Magidson, who won her fight to be appointed to a pulpit in a Conservative synagogue, in August.
- Alan B. Gold, named Chief Justice of Quebec Superior Court, in August.

And sadly, the death of:

- Dr. Solomon Frank, longtime rabbi of Montreal's Spanish and Portuguese Synagogue, in October.
- Maestro Artur Rubenstein, one month before his 90th birthday, in December.
- Max Tanenbaum of Toronto, who established Israel's first steel mill, in July.
- Ira Gershwin, songwriting great, in August.



Ethiopian Jews peer from behind a bramble fence in their village of Shoada, high in Semien Mountains of Ethiopia.

Editorial

Reconciliation central theme

The Jewish New Year is a solemn festival ordained by the Torah for the purpose of helping man to stand back and consider the "days of his years."

Rosh Hashanah is a time for reflection, meditation and the contemplation of one's conduct during the previous year. The holiday is structured so as to induce a mood of repentance among the worshippers who will be crowding the synagogue for a day or two days of intensive prayers.

The central theme of Rosh Hashanah, if one may speak of a unitary thrust to the festival, is one of reconciliation. During the 10 days between New Year's and Yom Kippur the Jew is bidden to seek forgiveness from God and from his fellow man for the indiscretions he has committed in the past year.

Jewish tradition is quite explicit on the mechanism of reconciliation. Sins committed against one's fellow can only be forgiven by the individual who has been wronged. God does not forgive transgressions committed against His creatures, except in the broadest sense of forgiveness.

By stressing the need to effect reconciliation among men Judaism sensitizes the human condition and makes each individual responsible for the social and spiritual welfare of his brother.

The great philosopher Maimonides summed up well the significance of the shofar blowing that occurs on the High Holy Days: "Awake, ye sleepers from your sleep... and ponder over your deeds; remember your Creator and go back to Him in penitence... Look well to your souls and consider your acts; forsake each of you his wrong ways and improper thoughts and return to God so that He may have mercy on you."

To all our readers The CJN wishes a G'mar Hatima Tova.

Unprecedented sense of pride

What else is there to say about Menachem Begin that has not already been said?

Despite salacious editorials in the Toronto Star and Globe and Mail and other mutterings from his detractors, we are satisfied that he served his country well. He is a true patriot and was a strong and forceful leader. He refused to fit into the world's mold of the fearful, cringing Jew... and gave his own people and Jews everywhere an unprecedented sense of pride.

He wanted peace so badly that he gave up the Sinai to achieve it with Egypt. He yearns for peaceful co-existence with the Arabs in Judea and Samaria and stressed in a Rosh Hashanah message [issued before he announced his resignation] that "there is adequate room for Jews and Arabs to live together in mutual respect, in dignity and peace..."

And he wants unity in his country... "We must strive for greater unity of purpose within the diversity of opinion in our democratic society. Let us combine all our forces into one strong nation — veterans and newcomers, Sephardim and Ashkenzim, city dwellers and farmers, religious and non observant..."

Mr. Begin's years as Prime Minister will be examined and re-examined for years to come and we are certain that history will NOT find him wanting. His successor will have giant footsteps to follow.

Kafka centennial spawns books

Turkey still denies genocide charge

THE JEWISH WORLD

By SHELDON KIRSHNER

A controversy which has been raging since World War I has engulfed the Jewish community in the U.S.

The passions generated by it are as explosive as those triggered by the Arab-Israeli dispute. And the facts underpinning it are just as complex and as prone to misinterpretation and distortion.

During World War I, the Ottoman Turks are said to have murdered as many as a million Armenian civilians in a rampage which left deep marks on the survivors. The rancor runs deep decades later. To this day, the Armenians are convinced that the Ottoman Empire planned and directed what is believed to be the first example of genocide in history.

Disputing this charge, the Turkish government claims Armenians were not singled out for slaughter. Turkey maintains that the Armenian minority was deported from its ancient homeland in the eastern part of the country for co-operating with the Russian enemy.

In the course of the deportation, the Turkish argument runs, 300,000 Armenians died of exposure and starvation.

Armenians have never accepted this version of events, and have lobbied for an official Turkish apology, which has not been forthcoming. In recent years, Armenian militants have dispensed with quiet diplomacy and have taken to attacking Turkish embassies and consulates.

Unofficially backed by the PLO, the Armenian extremists have demanded the right to resurrect an Armenian state in Turkey.

Museum to house Armenian exhibit

Despite the pressure brought to bear upon them by Armenians, Turkey has remained firm in its resolve not to bend to resurgent Armenian nationalism.

Reluctantly, the American Jewish community has become involved in the growing conflict.

The National Holocaust Museum, which is being established by the U.S. government in Washington to highlight the near destruction of European Jewry, plans to include a permanent exhibit on the Armenians.

The overwhelming majority of Jewish scholars and the museum's advisory council agree that the evidence of an Armenian genocide is indisputable.

But Turkey, of course, disagrees vehemently.

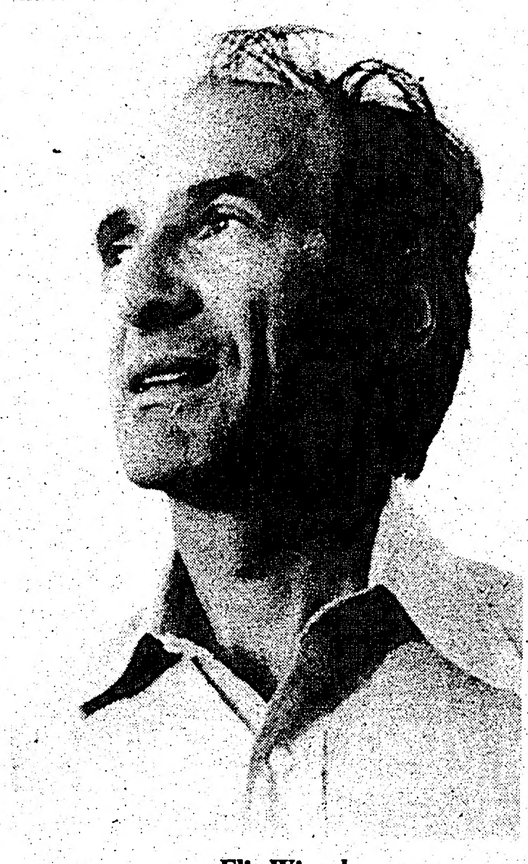
In an effort to sway Jewish opinion, the Turkish government and its sympathizers have placed ads in the Jewish and general press.

Three months ago, the Jewish Members of the Assembly of Turkish American Associations ran full-page advertisements in the Baltimore Jewish Times, the Jerusalem Post, the Jewish Floridian and Philadelphia's Jewish Exponent.

The ad urged readers to protest the inclusion of the Armenian genocide in the National Holocaust Museum.

Meanwhile, the Turkish embassy inserted ads in major dailies, declaring that the presence of an Armenian exhibit in the National Holocaust Museum would "de-judaicize" the Jewish Holocaust and thus "water down its meaning."

American Jews are not likely to succumb to Turkish blandishments, but Israel already has.



Elie Wiesel

Last year, amid unsubstantiated rumors that Turkey planned to impose measures against its 20,000 Jewish citizens, Israel convinced 150 of 400 delegates not to attend a genocide conference being held in Tel Aviv. Eli Wiesel, the conference president, resigned as a result of the flap. But the meeting, which featured an Armenian speaker, went on as planned.

* * *

A study of a typical Anglo-Jewish community reveals that charity is "the most widespread tangible link" between British Jews and Israel.

Published by the Board of Deputies of British Jewry, the study focused on the Jews of Redbridge, a London suburb which has a sizeable Jewish population.

It found that almost 75% have never visited Israel, that 71% have never considered aliya and that 90% are not members of any Zionist organizations. Yet 86% have contributed to an Israeli charity.

Charity, the report noted, is viewed as "payment on an insurance policy on which one never wants to collect," Israel, the respondents replied, is seen as "a home for other Jews, usually those in crisis, rather than as a Jewish homeland for oneself."

* * *

Divorce, usually a traumatic experience for both partners in a failed marriage, can have adverse effects on children's Jewish identity.

A pilot study carried out by the American Jewish Committee in New York City finds that custodial arrangements — particularly those in which the child spends weekends with the non-custodial parent — often affect the child's attendance at Hebrew school and synagogue.

The study, which is described by its co-author, Nathalie Friedman, as "a preliminary investigation," observes that many households cease to have religious rites.

This is due to the fact that the mother, invariably the custodial parent, does not know how to perform rituals which had been led by the father, and does not realize that Judaism permits women to carry them out.

A working mother, too, has difficulty involving herself, or her children, in religious activities, Friedman, a Columbia University sociologist, claims.

The respondents, all of whom have had contact with single-parent families, agreed that boys are more emotionally affected by divorce. But there was no consensus as to whether age, degree of religiosity or any other factor was related to the child's emotional state after a divorce.

While Friedman and her associate, Theresa Rogers, reported that current data was too sparse to indicate clearly whether divorce brings a great change in a child's Jewish identity, they stated that the emotional and logistical problems faced by single-parent families may affect the child's active participation in Jewish life.

The sociologists pointed out that Jewish religious and educational institutions lack organized programs to counteract this phenomenon.

Although some Jewish institutions have created programs to help divorced parents and their children, they added, most do not view single-parent families as "an area of concern."

The respondents, who included rabbis and day school personnel, admitted that the stigma still attached to divorce among Jews had probably prevented their institutions from developing programs for divorced persons.

* * *

Franz Kafka, the great Czech Jewish writer, was born 100 years ago, and the centennial of his birth has spawned the publication of several books on this genius.

The British writer Ronald Hayman, who has produced biographies of Nietzche, Samuel Beckett and the Marquis de Sade, has written one of the better ones. Entitled Kafka, it is published by Oxford University Press.

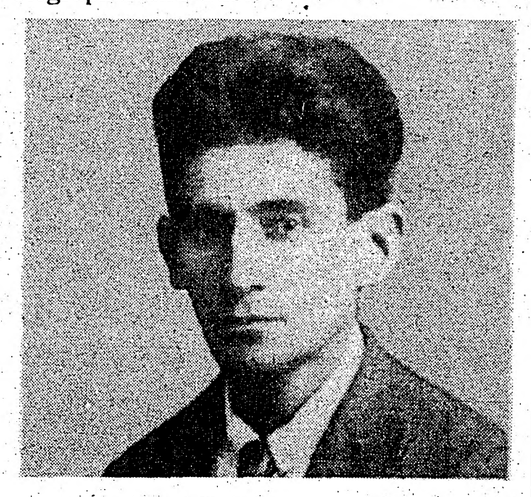
In grappling with Kafka, Hayman was dealing with a complicated man who described anxiety, alienation, unconnectedness and soulessness. Kafka, as one American critic has put it, "turned our nightmares into dreams."

Writing in his spare time at home, as he was dependent on his job as a civil servant, Kafka churned out works like The Verdict, In the Penal Colony, The Castle and America. A careful writer, he devoted himself to his craft.

"I have often thought," he once wrote, "the best way of life for me would be to be in the innermost room of an extensive, closed cellar with nothing but writing materials and a lamp. Food would be brought in to me but left as far away as possible from my own room behind the outer door of the cellar."

Born in Prague, in a middle-class home, Kafka was "frantically opposed" to Zionism and Judaism in his younger years, Hayman writes. Later on, he developed a deep interest in, and appreciation of, both.

Max Brod, his close friend, exposed him to Judaism and Zionism. Brod, too, was his biographer and trustee.



Frank Kafka

While Kafka lay dying of tuberculosis in a sanatorium, he left instruction that his manuscripts be burned. Brod, having read them, ignored Kafka's last will and testament.

Kafka, who died a month before his 41st birthday, had definite ideas. "I feel one ought only to read books that bite and sting," he said in a letter at the age of 20. "What we need are books that affect us like a disaster that hurts like the death of someone we liked better than ourselves . . . A book must be the axe for the frozen sea inside us."

More prescient words could not have been written.

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DIARY ...of a People

By
DAVID BIRKAN

Abraham Isaac Kook was born in Griva, Latvia, Sept. 8, 1865. The scholar, philosopher and mystic who became the first Ashkenaz chief rabbi of the Yishuv (modern Jewish settlement in Eretz Israel) struggled to help Jews realize their traditional role in the Holy Land.

Rabbi Kook's reputation for piety, sincerity and intelligence grew from childhood. He was the town's prodigy, who continuously expressed a single-minded passion for the Holy Land. He told friends that he would go to "Jerusalem, the Holy City, ... to build a big yeshiva like the ancient academy of Yavneh."

Credited by renowned Talmudist Rabbi Reuven of Dwinsk with having "the wisdom of expressing Torah," young Kook left after his bar mitzvah for Wolozhin, to pursue a double load of studies at its famed rabbinic academy. A year later, he married the daughter of a leading scholar.

The Chofetz Chaim, traditional Jewry's undisputed leading sage, convinced Kook to disregard his youth and accept a rabbinic post. He was shortly offered the leadership of Bausk, which he developed into a leading Jewish centre.

Throughout his tenure, he declared: "It is not possible to fulfil our destiny unless and until we settle in Palestine on holy soil." It came as no surprise when, in 1904, he accepted the leadership of the tiny community of Jaffa, despite increasing offers from Bausk and other centres.

Rabbi Kook soon justified the reputation that preceded him.

His personal concern for the struggling settlers made him a popular leader and respected mediator.

Rabbi Kook showed himself outspoken in his quest of promoting spirituality in a world of toil, dust and flies. He challenged unobservant chalutzim (pioneers), whom he lauded for their accomplishments, to re-appraise their exaggerated distancing from Judaism.

He urged the Zionist Organization to emphasize the religious implications of its goals; this, he said, would increase immigration from the Jewish rank-and-file, particularly in Eastern Europe. He criticized Mizrachi, the religious Zionist movement, for being overly pragmatic.

Rabbi Kook called for substantial aliya from among the religious, alienating many of his peers in Europe and the Neturai Karta in Jerusalem.

In 1914, he left to address an Agudath Israel conference in Germany. World War I broke out, leaving him stranded in Europe. He passed his involuntary suspension from civic and congregational duties by developing his halacha-derived philosophy.

Rabbi Kook wrote about the challenges of science, universalism and evolution facing traditional religion. The elevation of the world to a higher spiritual plane could only be accomplished by the pursuit of the new disciplines under the aegis of Torah values, he said. Otherwise, as he warned at the dedication of the Hebrew University in Jerusalem some years later, the pursuit of science alone would alienate man from ultimate values.

Rabbi Kook also criticized those of the pious concerned solely with the state of their own soul and who were not interested in the pressing social concerns of the day. He observed that the many who broke with Judaism to join revolutionary movements were motivated by the struggle for righteousness and justice.

Rabbi Kook, wrote that the Jews' return to their destined land in harmony with the Torah would be vital in ushering in the Messianic age. At a community meeting in London during the time of the Balfour Declaration, he said: "I have not come here to thank the English. I have come to congratulate them on the fact that it fell to their lot to make that historic declaration."

In 1919, he rushed back to the Holy Land in response to an eloquent plea to accept the post of Chief Rabbi of Jerusalem. He served for 16 years, interceding with the British Mandate authorities on behalf of Jews across the Yishuv.

In the controversial murder of Chaim Arlosorof, Rabbi Kook declared that the evidence against the accused; a trio of minor Revisionist workers, was too flimsy. He remained adamant despite the ire of the dominant Labor Zionist movement and its rising leader David Ben-Gurion.

He established the Chief Rabbinate of Palestine, and was promptly elected the first holder of the post. He developed the central Hebrew-speaking yeshiva, which was named after him, the Merkas Harav. Rabbi Kook died on Elul 3, 1935 — the exact anniversary of his first arrival in Israel.

Won't be party to any resolution

Canada sends observer to talks

[Cont'd. from page 1]

Canada, after initially considering the possibility of boycoting the conference, decided at the last minute to send an observer. He is James Lynch, the counsellor at Canada's permanent mission to the UN in Gevena.

A spokesman in Ottawa for the department of external affairs told newsmen that Canada had opposed a UN General Assembly resolution in December, 1981 calling for the conference on Palestine.

The spokesman said Canada objected because the proposed conference was unlikely to bring opposing parties together to air their differences and it was likely to cost too much money.

Canada ultimately decided to send an observer, said the spokesman, because "we would like to hear the arguments from all parties." But the spokesman stressed: "As an observer, Canada will not be party to any resolution coming from the conference."

A highlight of the conference was an unexpectedly strong speech by UN Secretary-General Perez De Cuellar calling for self-determination for the Palestinian people, but stopping just short of calling for a Palestinian state.

Observers noted that the Palestinians were represented only by Arafat supporters. Other PLO factions now feuding with each other in Lebanon expressed rancor at being left out and it was feared that the internal PLO war might erupt in some form during the 10-day conference.

Meanwhile, Israeli Ambassador Yehuda Blum told a press conference at the UN in New York that the government of Israel has decided to withhold a certain amount of its yearly contributions to the United Nations in response to the "anti-Israel activities" by various UN agencies.

He said the amount Israel will withhold will be about one-quarter of 1% of the total amount the UN devotes to anti-Israeli activities. Israel's annual contributions to the UN budget is about $1.5 million, or about 0.23%, Blum said. The amount the UN spends on anti-Israel activities annually is not fixed.

The Israeli envoy said the "we expect right-minded states" to join Israel in its decision. The United States has since 1980 been withholding some 25% from the budget of pro-PLO agencies at the UN.

The culmination of "this anti-Israeli campaign" at the UN, Blum charged, is the conference in Geneva. He pointed out that the budget of this 10-day conference is $6 million, an amount that "could feed millions of starving children."

Fighting doesn't let up

[Cont'd. from page 1]

Shouf who has aligned himself with Shi'ite Moslems and Syria, won't permit the army into the mountains until Gemayel meets his demands.

The Druze chieftain, who commands the loyalty of many of the 200,000 Druze, wants a greater share of power in a unified government and the resignation of the president premier. He has reportedly called for the nullification of Lebanon's May 17 withdrawal agreement with Israel.

The problems in Beirut, as opposed to the Shouf, boil down to the same things: who will manage state affairs and who will distribute patronage. Obviously, the last civil war did not solve these issues.

Gemayel has offered his opponents a "national reconcilation dialogue," but they have displayed little interest so far, holding out for a maximum of concessions. An impasse of historic proportions therefore threatens the existence of Lebanon as a viable nation-state.

Bible read scheduled

The daily chapters in the international 3-year Bible reading cycle of the World Jewish Bible Society and the Jewish Agency are, for this week:

For Thursday, Sept. 8, (Rosh Hashanah I) Genesis 21:1-34 and I Samuel 1:1-2:10 (haftarah); Friday, (Rosh Hashanah II(Genesis 22:1-24 and Jeremiah 31:2-20 (haftarah); Shabbat Shuvah, Deuteronomy 32:1-52 and Hosea 14:2-10 (haftarah); Sunday, Jonah 1; Monday, Jonah 2; Tuesday, Jonah 3; Wednesday, Jonah 4.

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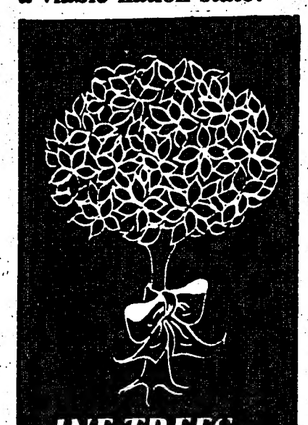

World-National

Our response to Soviet actions inadequate

End of year offers little reason to celebrate

By
J.B. SALSBERG

The balance sheet of the departing Jewish calendar year provides little, if any, justification for celebration. Indeed, the legacy that it leaves behind is one of extreme anxiety for the entire world Jewish community — Israel included.

J. B. Salsberg

In retrospect, and despite the most eager search, one fails to find a single clarion call to have been sounded from any of our competing camps that might have been capable of inspiring and leading the bewildered Jewish masses to acts of greatness. The very opposite, I'm obliged to conclude, was the hallmark of the past year.

The picture of Menachem Begin's farewell meeting with members of his cabinet and leaders of the several parties that made up his coalition government, was as disturbing as it was saddening.

That photograph, which was carried by most newspapers, revealed a tired, silent, dispirited figure surrounded by worried and insecure men and women many of whom are chiefly concerned with the benefits and privileges that they and the groups they represent, may have enjoyed until now. It is a picture that recorded some of the ailments of our time.

Lest any reader think I'm unkind to the Begin coalition government, then let me assure them that I would find a photograph of the present leadership of any other major political party in Israel just as disturbing and just as depressing.

As someone else once said: The skies are darkened by the chickens that come home to roost. I'm afraid that all political groups and all our schools of thought are guilty of sins of commission as well as of sins of omission. (This is hardly the occasion to go into the details of the general picture of our present situation, at least the picture as I see it, but such details are, unfortunately, available and in great abundance.)

I labor under the burdening feeling that the passing year delineated very clearly the blurring process of putting one's group loyalties above that of the state and of dedications to ancient concepts above the needs and dictates of present realities. To the extent that the survival and continuity of Israel is decisive for the continuity of Jewish life in general — to that extent is the present crisis in Israel a matter of overriding significance.

Another area of vital Jewish concern that suffered during the past year as a result of our spiritual and ideological malaise is that of Soviet Jewry.

I get the feeling that we have become inured to this colossal national tragedy and are merely going through the motions of doing something about it. I'm aware, of course, that New York, London and, perhaps, another metropolis have staged impressive public demonstrations in defence of the rights of Soviet Jews. But, valuable as such mass actions may be, the disturbing fact remains that the third largest Jewish community in the world, that of the Soviet Union, is the victim of an advanced stage of genocidal warfare that is being relentlessly directed against the national and cultural life of that community.

In the face of such an offensive against so large a sector of our people, our response is pitifully inadequate. We are conducting a war with random propaganda shots. Do we realize that? The experience on that critical front for the past year is, to say the least, far from reassuring. It has become a routine exercise rather than a spirited, unyielding struggle.

Puzzling reaction

During the past year I found a puzzling reaction on the part of our national as well as international (World Jewish Congress) leadership to a negative phenomenon in Jewish life that is as stupendous in its challenge as it is unparalleled in our history. I refer to the increasing process of alienation of ever-larger numbers of Jews from all framework of Jewish living throughout the world and, most especially, in the Western democratic sector of the world, which includes, of course, North America which has the largest concentration of Jews.

Yes, some people have begun to display awareness of this condition but no one advances remedial plans other than the standard formulae — formulae that are patently incapable of halting the hemorrhage. It seems as if a profusion of Jewish entities hang out signs saying: "Come to our house and you will find the answers to all your spiritual, social and national needs."

What is most discouraging is that no one bothers to find out what happens to those who do not enter their specific edifices. (In the opinion of some sectors, the right to the claim of being Jewish depends on whether one belongs to them or not.)

During the past year this hemorrhaging process continued unabatedly. It is a dreary process to the witnessing. But it is drearier to conclude that, thus far, no single, authoritative, national Jewish body or institution faces up to this alarming situation.

I'm afraid, my friends, that this may be a depressing sort of New Year message to deliver to you. Sorry, but that is how I find the picture of Jewish life of the past year.

It is not a joyous or even pleasing picture to present. But, as they used to say when I was young, "the truth makes you strong." (Uncle Eliezer says, "Oh yes?")

And so, as they say on Spadina Ave., on Montreal's Main and on Selkirk Ave. in Winnipeg: "However, and regardless," I wish to extend to all of you a very healthy and happy New Year, with peace and renewed buoyancy to Israel. Shana Tova!

New York's new divorce bill opposed by Reform groups

NEW YORK —

The Union of American Hebrew Congregations and its New York affiliate, the New York Federation of Reform Synagogues, voiced "dismay and disappointment" last week at the action of Governor Mario Cuomo in signing the so-called "get" bill that would require any person seeking a divorce to attest that no barrier — such as the absence of a religious divorce — exists to a subsequent remarriage.

The two groups called the measure "clearly unconstitutional" and said they would support a legal challenge to the measure.

Get is the Hebrew term for divorce. Under Jewish law, a get can be granted only by the husband, and a woman without a religious divorce is unable to marry again. Under the law, a husband would be prevented from making arbitrary financial and child-custody demands on his wife before he grants her a get, since a civil divorce decree would be withheld until the religious divorce is granted.

In a statement, Albert Vorspan, vice-president of the UAHC, and Rabbi Bernard M. Zlotowitz, director of the New York Federation of Reform Synagogues, declared:

"Despite its good intentions, the new law is harmful on two major grounds:

"First, by using the power of the state to bar a civil divorce until a religious divorce is granted, the bill entangles government deeply in a matter of religion — a blatant violation of the principle of church-state separation.

"Second, the new law is a clear attempt to use the authority of the state to enforce a religious requirement. It is an abridgement of religious liberty to require a religious divorce as a condition for obtaining a civil divorce, just as it would be a violation of religious freedom to require a baptismal certificate as a condition for enrolling your child in elementary school."

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Former MK Pa'il says:

West Bank policy precludes Palestinian solution

By SHELDON KIRSHNER

TORONTO —

If Menachem Begin's successors follow his West Bank policy for another generation or two, a territorial solution of the Palestinian problem will no longer be relevant, a leading Israeli dove warned last week.

Meir Pa'il, who was a member of the Knesset from 1974 until 1980, said that Israel should be ready in principle to withdraw from the West Bank and the Gaza Strip.

Addressing a meeting of Canadian Friends of Peace Now, Pa'il also called the Israeli invasion of Lebanon a "terrible political mistake and a moral shame."

Pa'il, a member of the Shelli Party, said that the colonization of the West Bank by tens of thousands of Jews would render a political settlement irrelevant and prompt an eventual Palestinian response.

Daniel Pe'er

He envisaged a scenario whereby the Palestinians, having been denied political rights by Israel, would resort to terror — both on the West Bank and in Israel.

In reply, Israel would attempt to "elbow" Palestinian political leaders and intellectuals into Jordan.

Under these circumstances, he observed, Israel would experience turmoil such as Northern Ireland has had, and would resemble South Africa.

Pa'il, who left the regular army as a colonel in 1971, said he doubted whether Israel could push such numbers of Palestinians across into Jordan. But these developments, he added, would turn Israel into a "mediocre state" and result in greater emigration.

A professor at the Hebrew University and Tel Aviv University, Pa'il said that the Labor Party, if in power, would pursue policies on the West Bank that would achieve the same results as the Likud.

The author of books and articles on military strategy, he declared Israel should be prepared in principle to evacuate the West Bank and the Gaza Strip. Without this willingness, there is "no chance to establish peace with Jordan and the Palestinians."

Pa'il, who was commander of the army's Central College for Officers, said an Israeli pullback from these occupied areas should be gradual and contingent on progress in negotiations.

The talks with what he called "everyone" could lead to an independent, demilitarized Palestinian state — a prospect he would not oppose.

A Palestinian state between Israel and Jordan, he went on to say, was preferable to an Israeli state resembling Northern Ireland and South Africa.

As part of a settlement, he said, Jordan should be given a "foothold" in the eastern sector of Jerusalem.

He claimed that 10% to 15% of Israelis are presently in favor of a Palestinian state if it brings Israel real peace. He estimated that one-third of Israelis would acquiesce to such a state if the PLO recognized Israel.

Speaking of the war in Lebanon, Pa'il said that, politically, Israel "did not achieve anything" by invading that country last year. The invasion, he charged was a "terrible political mistake," and after the massacres in Sabra and Shatila, "a moral shame" as well.

Israel, the Jerusalem-born Israeli said, is embroiled in Lebanon's sectarian warfare. In purely military terms, however, the war was not a failure for Israel.

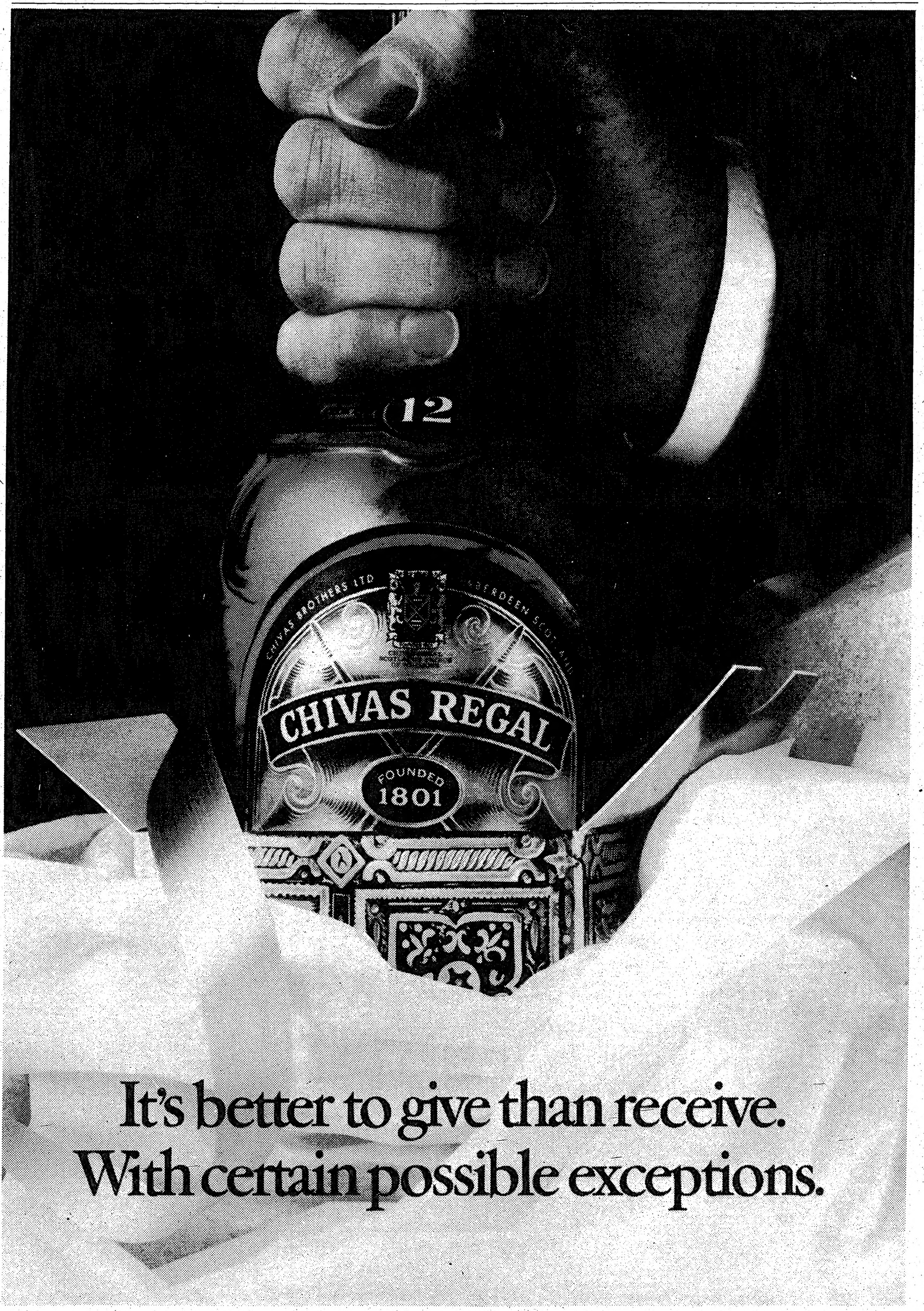
Pa'il said Israel's alliance with the Lebanese Maronite Christians was contrary to its interests, since they're "the weakest group in the Arab world" and tacitly call for the return of Palestinians to their original homeland in Israel.

The important issue now is Syria, not Lebanon, he asserted. If Israel fails to settle with Syria, peace will elude Lebanon. "Just to evacuate Lebanon is not sufficient."

He suggested a deal whereby Israel accepted a Syrian sphere of influence in Lebanon and Syria accepted an Israeli presence on the Golan Heights.

Pa'il, who spoke at the Ontario Institute for Studies in Education, urged Diaspora Jews and friends of Israel to persuade the Israeli government to take peace initiatives aimed at the Palestinians and Syria.

Without such pressure, he predicted, the chances are small that Israel will adopt these initiatives.



World-National

LETTERS TO THE EDITOR

By
FRANK RASKY

The average reader of The Canadian Jewish News is extremely sensitive about anti-semitism, wants Canada to get tougher in bringing Nazi war criminals to justice, believes Israel ought to hold on to the West Bank of the Jordan River, regards the media as biased in their coverage of the war in Lebanon, is sharply critical of Israel's former defence minister Ariel Sharon, feels keenly community-minded, and is generally articulate and highly literate.

That picture — admittedly not a full portrait — emerges by examining the letters to the editor sent by CJN readers over the past year.

The anti-semite in the news who raised most hackles and provoked most readers to express their chagrin in angry letters was unquestionably James Keegstra, the Alberta mayor, Social Credit executive and teacher who for 14 years taught his students that the Holocaust was a myth.

The issue induced Jonathan Goltzman, a bright 11-year-old from Montreal, to offer this suggestion:

"I think that Premier Peter Lougheed should do something now before Jews are further persecuted in Alberta. I suggest he send Keegstra to see for himself any of the concentration camps in Germany or Poland. If he does not do something — then who will?"

A controversy was unwittingly stirred up by Maria Kauders of Toronto, expressing agreement with the compassionate stand of the French-Jewish politician Simone Weil that "she had enough of trials for former Nazis."

Kauders went on to write:

"It is shameful past Bolivian governments shielded a man like Klaus Barbie for decades. But, at this time in history, four decades later, we have more urgent things to do than wallow in old hatreds and waste urgently needed funds on trying these men, now in their 70s, 80s and 90s, who in the very nature of things will not be around much longer . . ."

Kauders has obviously touched a raw nerve: We were deluged with letters. Typical perhaps was this one from Dianna Brodie of Toronto:

"How do you know that the man next door, or someone next to you on the bus, now living under Canada's protection (let alone Bolivia) has not made a lamp shade of Jewish skin, or a cake of soap from Jewish fat?

"Many people would love to bury the past, but what will keep it from cropping up in the future? Justice now!"

Equally controversial was the news that former defence minister Ariel Sharon had been accepted as a guest speaker at synagogues in Montreal and Toronto. Various readers wrote that they were "shocked" and "outraged." Rabbi Ronald Aigen of Hampstead, Que., protested vehemently:

"I am appalled that the Jewish community can honor the man whose contempt for justice in his rejection of the Kahan Commission report continues to bring shame and anguish upon the Jewish people."

It was quite clear from letters received that CJN readers are ardent Zionists. But this certainly does not mean that they automatically accepted the policies of the Menachem Begin administration in Israel.

"As a Zionist, I have always been disturbed by those who practice . . . 'Israel-idolatry,' or the worship of the state as a substitute for tradition," wrote Shimon Arbel of Toronto. " 'My country right or wrong,' even if that country should be Israel, is idolatry religiously and fascism politically."

Judging from their letters, our academic readers tend to be erudite hair-splitters and nitpickers, unafraid to attack The CJN when differing with its editorials and marshaling their arguments like skilled debaters.

In his letter last January, Harvey G. Simmons, a York University academic, demonstrated that he was gifted in the art of newspaper-bashing:

"Truly, The CJN has reached a nadir. In criticizing J. Timerman for daring to question Israel's attack on Lebanon, you have joined with those academics whose favorite activity is media-bashing. It is an old tactic of those who fear the truth to kill the bearer of bad news . . .

"Neither my colleagues in the academic community nor the CJN do the Jewish community any service by maintaining an uncritical and defensive posture toward the Begin government, and by attacking anyone who criticizes its policies."

Another characteristic of fault-finders who wrote letters to The CJN is that they are often witty as well as vociferous. Our favorite lippy reader of the year was Harold B. Gordon of Montreal who wrote:

"In your March 31 article on the President-elect of Israel, Chaim Herzog is described as a 'vociferous reader.'

"Amazing. One would never suspect that he even moved his lips."

Activist sees Begin's resignation as a setback for the Falashas

By
WESLEY GOLDSTEIN

MONTREAL — Menachem Begin's resignation is a setback to Israel's young Public Committee for Ethiopian Jewry, says one of its leading activists, Rahamin Elazar.

Although the committee has been in a virtual state of flux since its inception, Elazar says that Begin "demonstrated a personal conviction to the Falashas," and his departure will probably add to the delay in formulating a coherent committee policy.

The volunteer committee, formed six months ago by the Israeli government, has been slow-moving in terms of direction and organization, he said, a situation likely to be exacerbated by any change in leadership.

"I'm afraid of what will happen," he said. "Begin showed a personal concern, but we don't know what will be the policy of a new government.

"The only positive thing we have to go on is that the Falasha issue has become too big for any government to ignore."

Elazar, who this year became the first Falasha to graduate from an Israeli University [CJN, Aug. 11], left his native Gondar province in Ethiopia in 1972, arriving in Israel shortly before Falashas were officially recognized as Jews.

At the time the Ethiopian government of Emperor Haile Selassie allowed Falashas to leave as tourists, although the majority could not even begin to afford it. Elazar though, then 17, was sponsored by an Israeli.

He left behind two sisters, a brother and his father (with whom he has had no contact since) and made his way to an absorption centre in Zichron Yaacov, where he learned Hebrew and finished high school.

After experiencing an initial culture shock, Elazar gradually, but smoothly, he says, integrated into Israeli society, later serving in the army before entering university.

He graduated last February from Tel Aviv University with a political science degree in Middle East and African studies.

There are currently about 40 Falashas in Israeli universities [about 3,000 in total live in Israel], and Elazar maintains his links to the academic life by working in the research centre at Tel Aviv.

He is studying contemporary Ethiopian Jewry, and during the last month he has been to Australia, Los Angeles and New York, combining research time with limited speaking engagements.

Stopping in Montreal en route back to Israel, he took time to meet with The CJN. Earlier he had spoken at Hillel, and with concerned rabbis and community leaders.

Understandably guarded, Elazar nevertheless displayed a decided tone of ambivalence in his outlook throughout the interview.

Describing a situation that would require upgrading to be called bleak, Elazar seemed desperate for new approaches — preferably diplomatic — to be found to help the Falashas.

Yet he seemed almost resigned to the fact that achieving these goals is not close at hand.

Poverty-stricken Ethiopia, he asserted, is ripe for re-entry into the Western sphere, particularly with the lure of economic and humanitarian aid.

But, deferring to pragmatism, he noted ruefully, "they're too afraid of the Russians to move too quickly."

Still, he urged Diaspora communities to continue speaking out and pressing both their own and the Israeli government, adding that local community members should make every effort possible to visit the Falashas.

"It makes them feel that they're not forgotten," he said.

Elazar studiously avoided directing any criticism, allowing only that more must be done to allay concern.

"I never say enough is being done, because then I'll sit down and do no more.

"But we must go on. We can't rest until the last Falasha is in Israel."

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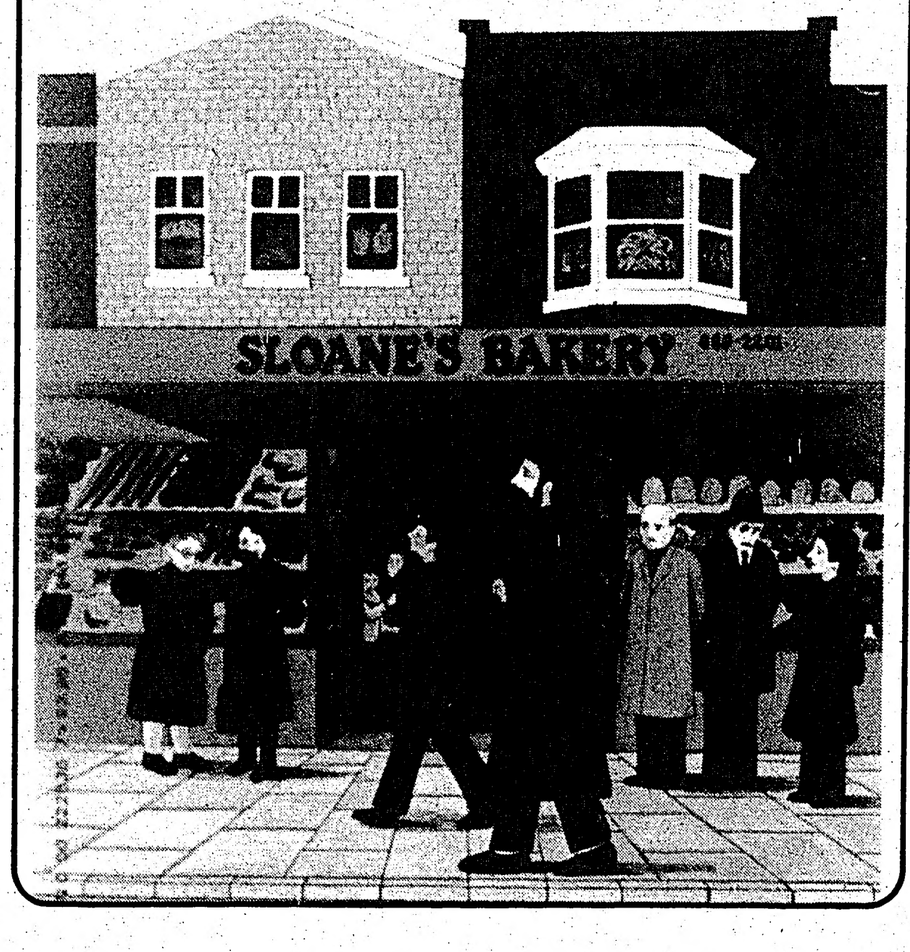

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The Western Wall by Canadian Indian artist Daphne Odjig. Odjig's prints will be presented by Hadassah-WIZO to each province.

For Hadassah-WIZO anniversary

Provinces to receive lithograph of Israel

By
SHEILA DROPKIN

TORONTO —

Canadian Hadassah-WIZO will celebrate its 65th anniversary by giving a lithograph to each of the provinces in which it has representation [all except Prince Edward Island].

The print is one of a series on Jerusalem commissioned in 1975 by El Al when it invited artist Daphne Odjig, an Odawa Indian from Manitoulin Island to Israel. She was the first Canadian Indian to be a guest officially in the Middle East since Iroquois warriors were sent to Egypt over 100 years ago to relieve the beleaguered British in Khartoum.

"We are bestowing this gift to Canada in appreciation of the good relationship between this country and Israel," stated Mirial Small, national president of the organization.

The anniversary celebration is part of Hadassah-WIZO month, an annual series of events scheduled each September, which will be launched in Winnipeg on Tuesday, Sept. 20 at a reception for all local members of Hadassah-WIZO, hosted by Premier Howard Pauley.

Organization leadership will meet earlier in the day with Manitoba's Lieutenant - Governor, Pearl McGonigal, at a coffee party in Government House.

Theresa Rosenberg of Winnipeg is national chairman of Hadassah-WIZO month.

The chapters in each province will make their own arrangements for their local presentations of the lithograph. In Toronto, the print will be presented to Premier William Davis, representing the people of Ontario, at the organization's 30th biennial convention in November.

The Canadian Hadassah-WIZO national office is located in Montreal; the presentation to Premier Rene Levesque will take place in Quebec City.

Daphne Odjig has traveled and exhibited her work throughout North America and Europe. She was the founder of the Professional Native Indian Artists Association and her work hangs in major institutions and collections in Canada and abroad.

She left the reservation at Wikwemikong at the age of 18, first traveling only through northern Manitoba and then further afield.

In Osaka, at Expo 70, Emperor Hirohito of Japan visited the Canadian Pavilion three times to view her work. Two years later, Pablo Picasso, who was ordinarily stingy with praise, called her a "remarkable artist."

She captured and was captured by the colors of Jerusalem and created a series of five paintings and lithographs on the city, its inhabitants and structures. Her work is an artistic and spiritual blend of ancient history and her own native talent.

On anniversary of Washington march

King seeks stronger bonds

By
PATRICIA RUCKER

WASHINGTON —

On the eve of the 20th anniversary commemoration of Dr. Martin Luther King's March on Washington, his widow, Coretta Scott King, spoke of love and reconciliation to 600 worshippers at an emotional Friday night service in Washington's Temple Sinai, a Reform synagogue.

Jewish participation in the memorial had been jeopardized by concern that anti-Zionist or anti-semitic groups would seek to exploit the event in order to attack Israel or Jews (CJN Aug. 25).

"Let me begin by saying that the difficulties we have resolved in building the coalition for tomorrow's march have deepened my love, respect and understanding of my Jewish brothers and sisters," King said.

"I believe that the reconciling of the Black and Jewish communities for the march has greatly strengthened the bonds of solidarity between us and will help us to struggle more effectively for the goals we share."

The congregation also heard addresses by NAACP leader Benjamin Hooks, Joel Levy, of the American Jewish Congress, and Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations and a co-chairman of the march.

Several Jewish groups, including the Anti-Defamation League of B'nai B'rith, decided against joining in the march, but the UAHC and the AJ Congress endorsed it after receiving assurances from its leaders that they would disavow any anti-Israel or anti-semitic act or statement during the event.

No disavowal was necessary.

In contrast to the 1963 march, when many Jews marched under Jewish banners, the only visibly Jewish organization represented among the marchers was the New Jewish Agenda, an anti-establishment group whose several hundred marchers were joined by members of the UAHC, the umbrella agency for American Reform synagogues.

In confirming the participation of the UAHC, Schindler stated (before the march): "Responsible Jewish leadership means staying the course to defend Jewish interests until our point is won — not taking the easy way out for a quick headline.

"Some Jewish groups walked away from the issue and publicly condemned the march. The Union of American Hebrew Congregations stayed in and fought to eliminate language in the statement that we deemed hostile to Israel.

"We were successful. The organizers of the march responded to our concerns. And the civil rights movement did not fall, by default, into anti-Israel hands."

Schindler delivered the benediction which concluded the mammoth march from the podium at the Lincoln Memorial, site of King's famous "I have a dream" speech on Aug. 28, 1963.

In cadences which recalled those of the civil rights leader, Schindler said: "And if we say that we believe in liberty, then give us the strength to loosen the fetters, to break the bonds, to shatter the chains, until the freedom of all is secured. Amen."

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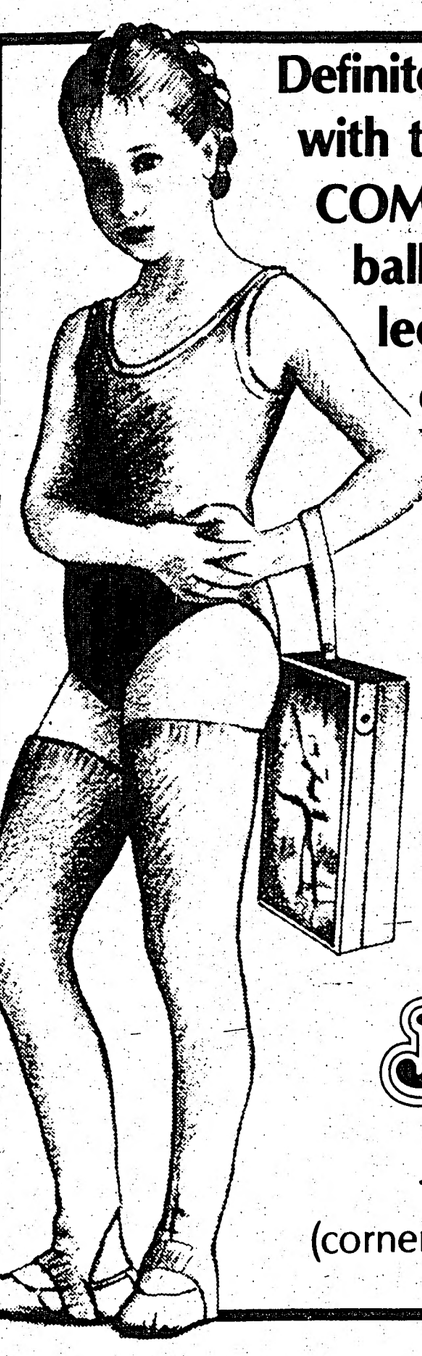

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World-National

Golda Meir reception hit nerve, author says

Embassy success spurred Stalin attack on Jews

By
ARNOLD AGES

Harrison Salisbury, author of a famous book on the defence of Stalingrad during World War II (The 900 Days) and former national editor of the New York Times who spent almost five years in Moscow as a correspondent for his newspaper, says in a recent autobiographical memoir that the "success" of the Israeli embassy in Moscow was one of the factors which prompted Stalin to unleash his demented attack against Soviet Jews.

In his Journey For Our Times [Harper & Row] a detailed account primarily of his days as a Timesman in Moscow, Salisbury reports that in the late 1940s the Israeli embassy in Moscow was the envy of all the other foreign legations. "The quality of the Moscow diplomatic corps was not high," he writes.

They had staffed their mission with Russian-born, Russian-speaking diplomats. They had unrivaled access to friends, relatives, coreligionists — one reason, I thought why Stalin developed such paranoia about them."

Salisbury says that when Golda Meir took up her post in the Soviet capital in 1948, long lines of Soviet Jews queued up outside her residence in the Metropol Hotel in order to shake hands with her.

"That exhibition in central Moscow within sight of the Lubyanka (the infamous prison where the KGB took its prisoners) hit Stalin's anti-semitic nerve and may have touched off the cosmopolitan drive. In an indirect way it may have caused Stalin to decree the deaths of the members of the Jewish anti-fascist committee."

The Soviet Union, of course, did not break off diplomatic relations with Israel until 1956, using as a pretext Israel's participation in the Sinai campaign. Until then the Soviets had "correct" relations with Jerusalem.

Salisbury reports that Jaffa oranges were available in the Soviet capital when he arrived there in 1949. The problem was that they cost $5 each. Rumor had it, says Salisbury, that Anastas Mikoyan, the Soviet minister in charge of trade, had purchased the oranges from the Israelis for 1½ pennies each and the resulting profits were going directly into Soviet coffers.

According to Salisbury, the incarceration and execution of the Yiddish writers after 1948 were carried out so secretly that no one knew what had happened to them. During that period, moreover, the city of Moscow was virtually a city under siege. Fear was a palpable entity.

Salisbury says that while he heard many a joke among his Russian colleagues, no one ever mentioned Stalin's name in their repartee. The Russians knew instinctively (unlike Solzenitsyn) that to mention Stalin's name in any irreverent way was tantamount to treason — in the eyes of the Soviet bureaucracy.

While Stalin's name was off limits in jokes, reports Salisbury, Jews were not. During his sojourn in Moscow, Salisbury was constantly confronted with anti-semitic anecdotes, examples of which he cites in his memoir. On a number of occasions Salisbury chided his Russian friends for their intemperate tirades against Jews.

The answer was inevitably the same. After telling the most nauseating anti-semitic stories, his friends, upon being challenged, would respond that they were not being anti-semitic... that anti-semitism had been officially banned by the Soviet constitution.

Despite a statute forbidding anti-semitism, the Soviet government declared open season on Jews during Salisbury's stay in Russia. One of the ways this was carried out was in the reporting in the Soviet press of the trials and executions of criminals for "economic crimes." Inevitably the victims of this kind of Soviet "justice" were Jews.

Meting out the death penalty to people clearly identified as Jews was an act not lost upon the Russian populace, says Salisbury. It was an unprecedented form of punishment and among the Russians it was interpreted as a return to the terrible purge period of the 1930s.

As a result of the general hysteria generated by Soviet officials about Jews, accusations about Jewish doctors and their alleged involvement in crimes against Soviet leaders were widely accepted by the Russians at the time. This was in 1952 and Salisbury reports that during a hospital visit he made to a friend during that epoch he heard members of the hospital staff engaged in vicious conversation about the "wickedness" of Jewish physicians.

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Children of Survivors visit death camps

Poles' anti-semitism a grim reminder of Auschwitz

By
HILARY HORLOCK

TORONTO —

Where once there was nothing but dirt, desolation and death there is now grass, as green as life, and beauty and serenity — not images usually associated with Auschwitz.

But, while Auschwitz has changed, the deep-rooted feelings of Polish anti-semitism have not, travelers on the Kol Israel Journey of Conscience of Children of Survivors found during a recent visit there.

Organized by a Second Generation group in Cleveland and led by survivor Bertha Lowtman, the Journey of Conscience was a pilgrimage by children of survivors to the death camps where their parents were persecuted.

Students make trip

Two Toronto girls, Avital Rojeck, whose mother was in Bergen Belsen, and Lisa Morrison, who is not a child of a survivor but who lost relatives in the camps, made the trip and now want to share their experiences.

Leatrice Rabinsky, a high school teacher in Cleveland, began the Journey of Conscience idea a number of years ago when she led a group of her students on a similar trip. This year's was the third Journey made from Cleveland, although the first specifically for children of survivors, and Bertha Lautman, survivor of Auschwitz, Birkenau and Bergen Belsen, has led them all. Her son accompanied her on a previous trip and her daughter was with her this time.

"My parents told my sister and I about what happened to them in the war as soon as we were old enough to understand," says Avital Rojeck, "and I hoped that by seeing the camps it would complete the picture. It didn't — nothing could do that — but it did help me to understand better."

There were 22 in the group, the majority of whom were women. A film crew had originally planned to accompany them and document the trip, but at the last moment they were denied visas by the Polish government.

During the 2-week tour they visited five concentration camps in Poland, Czechoslovakia and Germany, and also traveled to Israel. Some members of the group, whose ages ranged from 24 to over 50, were born in displaced persons camps after the war, so for many the visit to Bergen Belsen was particularly moving.

"There was nothing left of Bergen Belsen, only a monument — it is as if they don't want the memories. At the entrance there is a small concrete museum, which my mother told me must have been the showers during the war... and that is the only original structure," says Rojeck.

Many of the survivors were opposed to their children making the trip, reports Morrison. Most were afraid the emotional strain would be too much, and they didn't want their children to suffer any pain.

Lee Rosenberg, of the Cleveland contingent, had a particularly difficult time on the trip. The emotional stress and strain took a great toll on her physically, and at one point the group considered sending her home.

"I couldn't have lived with myself if I had gone home, it was something I had to do. Until the night before I left, my father had never spoken to me of his concentration camp experiences. I never knew that he had been in Dachau. They really didn't want me to go, they didn't want me hurt," says Rosenberg of her parents' reluctance to let her go.

For Rosenberg, who was named after her paternal grandmother, visit to Auschwitz, where her father's mother, brother and sister were killed, was a particularly touching experience.

Spiritual experience

"As I walked in the courtyard, I visualized my grandmother walking with me, talking to me. I told her about my husband and children, and felt that I could touch a part of her. It was a very spiritual experience," says Rosenberg, who added that she "cried good tears."

Like most of the others, Rosenberg says her parents are now glad that she went because the trip has given them a new bond.

Rojeck agrees, saying that she now understands why her parents react the way they do to certain things. One incident at the border crossing from East to West Germany brought the terror of Nazi searches immediately home to Rojeck and her companions.

"As the train was sitting in the station I, and all the others, was taking pictures. There were no signs, either in or out of the train, that said picture-taking was forbidden. The conductor burst into my compartment, in his black uniform and high leather boots, and demanded I remove the film from my camera and give it to him.

A solemn Avital Rojeck attends one of the memorial services during the Journey of Conscience group's visit to the death camps [this one at Dachau]. The ribbon on her flowers marks the theme of the journey — We Remember.

"He was very belligerent, and threatened to fine me $125 for taking the pictures. He took away my passport and film for an hour, and came back and charged me $20 for taking the picture. It was a very scarey experience," recalls Rojeck.

Poland presented the most problems, all three agreed. They found the people cold and unfriendly, and the living conditions difficult. Strolling through an old section of Warsaw, Morrison spotted a picture which she believes is evidence of the strong feelings of anti-semitism which still remain in the city.

"I saw this painting of an old Jew counting money in an old bazaar, propped against a door. The date was 1983 — an unusual choice of subject matter for a town which has less than 700 Jews. I called over the others in our group and asked them if they thought, as I did, that the picture was anti-semitic. They agreed.

"We asked our tour guide if he knew why we thought the picture was anti-semitic, and he said 'no.' When we explained that this was the stereotype of a Jew, he merely said "I think you exaggerate," recounts Morrison, adding that the group was "greatly disturbed."

Having a survivor as a guide on the trip was an added advantage, says Morrison. She explained many things, and brought much more immediacy to the events than the tour guides provided by the Polish, German and Czechoslovakian states, adds Rojeck.

"At Birkenau, when she showed us the exact barracks, the exact plank of wood on which she slept, it was a very moving experience. Bertha and her daughter just stood there and cried," says Morrison.

Both Morrison and Rojeck documented their trip with pictures and slides and are anxious to share their memories with interested groups.

"We want to speak to people... tell them about our trip... help them to understand what we now know," explains Rojeck.

Interested groups, particularly second generation groups, can get in touch with Morrison regarding speaking arrangements, by calling 635-2883.

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Singing star Mordechai Ben-David enjoys a drink after performing on the swimming pool terrace at Jerusalem's King Solomon Sheraton Hotel.

Reagan asked to recognize Jerusalem as Israeli capital

NEW YORK —

A bi-partisan group of student political leaders from across the country that just returned from a 2-week visit to Israel called upon the Reagan administration to recognize Jerusalem as the capital of Israel.

A joint statement issued by the five Democrats and five Republicans also expressed the group's "desire to strengthen the alliance" between the United States and Israel.

The trip was intended to "sensitize American leaders to the political situation, the economic concerns and the social problems" in Israel, according to Shabsa Lis, mission co-ordinator and a representative of the North American Jewish Students' Network, which sponsored the trip.

It was described as a "complete success" and a "thoroughly enjoyable experience" by the participants.

While in Israel, the group met with President Chaim Herzog, former Prime Minister Yitzhak Rabin, Labor Party leader Shimon Peres, parliamentary host Dror Zeigeman, Bethlehem Mayor Elias Freij, and Israeli student leaders. They also had a 45-minute session with Premier Menachem Begin which many of the students cited as one of the highlights of their trip.

What seemed to impress a number of the students most, however, were the ordinary citizens they encountered. "It is an alive and vibrant country," said Tony Sanselone, a Democrat from Ohio who is national finance director for the College Democrats.

The "most interesting" part of the trip, said Chris Kepferle, a Democrat from Ohio and national convention co-ordinator for the College Democrats, was "talking to people, to soldiers, to people on kibbutzim. They all have different opinions and they are willing to express themselves freely."

Shane McMuller, state chairman of the Mississippi College Republicans and aide to Senator Thad Cochran (R. Miss.), noted that "everyone has an opinion. No one gave a 'no comment.' They told you what they thought."

The students were unanimous in their view that "the desire for peace stands solely as the objective" of all those they met, as McMuller put it. "I've never seen so many people want peace so bad," said Sanselone.

They also all agreed that the first-hand exposure to the region gave them a much greater understanding of the complexity of the situation in the Middle East and of the American interest in supporting Israel and working towards a viable peace.

"In the U.S., people always want yes and no, black and white; they always want to get both sides," said Sanselone. "Over there, there are 1,000 sides. Even after two weeks there, I feel I only know one hundredth of one millionth (of the situation)."

As to the U.S. role in the region, Sanselone emphasized that "the U.S. political system can't make decisions and (impose) solutions for foreign countries. It is wrong for (American) politicians to give their constituents simple answers because then they think these things can be solved as simply as the problem of getting their garbage removed."

Because of the complexity of the situation, the students said, they now appreciated the time factor necessary for a settlement in the region.

During their stay, an Israel television station on the Lebanese border was bombed, the offices of an Arab newspaper were bombed, and three Arab students were killed in Hebron. "These incidents are just indicative of the situation in Israel — it can't be resolved immediately. There are no quick fixes," said Kepferle.

"I used to think, 'why is it taking so long to find peace in the West Bank?' Now I know," added William Sever, state chairman of the Delaware College Republicans.

Because of their first-hand experience, the students felt "a sense of urgency to comment on our observations," said Sanselone. But the diversity of their own individual observations and suggestions seemed to reinforce their own assessment of the complexity of the situation and echo the current spectrum of opinion among their elders.

McMuller said he particularly enjoyed touring Judea and Samaria and the students, who all used that term to describe the West Bank, laughingly explained that their guide insisted they use the phrase.

McMuller noted that the Israelis living in that region were "thriving." He said he thinks the area "is rightfully Israel's. It was promised by God. The people feel so strongly about (the West Bank area). You can't tear them away from the land."

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Only 200 remain today after exodus

Egypt vents anger on Jews after 1948 UN action

By
TAMMY KAROL

TORONTO —
On May 15, 1948 as a result of the United Nations decision to partition Palestine, Egypt's Jewish community experienced its own "kristallnacht."

The UN action was a tremendous political defeat for the Arab League, and Egypt's Arabs retaliated by beating up 300 Jewish youths outside a Cairo cinema. The youngsters were part of a banned underground Zionist movement.

Further riots broke out in 1948-49 across Egypt and the real estate of many Jews was confiscated and transferred to the administration of a trustee.

Author Ada Aharoni

Out of the 100,000 Jews who resided in Egypt in 1948, only 200 remain there today and their average age is 70.

Writer Ada Aharoni describes the persecution and migration of Egypt's Jews following Israel's establishment in her newly published novel The Second Exodus. She reminds us of the First Exodus of Jews that took place in Egypt during biblical times and details the little known Second Exodus through the poignant story of Inbar, a young Jewish-Egyptian woman.

Aharoni, born and raised in Cario, now lives in Haifa and was in Toronto and Montreal recently to promote her book. The Second Exodus is available in Toronto at Edward's Book & Art.

At its heart, The Second Exodus explores the tragedy of alienation and uprootedness.

Inbar Mosseri's father is a respected judge in Cairo, but his position cannot protect his family when the political climate in Egypt turns against the Jews in 1948 and countless numbers of them are imprisoned and exiled.

After upheaval and separation from her family and her beloved Raoul — a Holocaust survivor, Inbar finally finds a sense of identity, a home, and a measure of peace in Israel.

As an Egyptian Jew who was a witness of the Second Exodus, Aharoni has tried to recapture the multicultured vanished community of her homeland.

"I want to popularize the Egyptian-Jewish community in the same way as Isaac Bashevis Singer made the Polish shtetle life well known," Aharoni explained.

Aharoni is widely recognized as Israel's "poet of peace." The 50-year-old writer is active in the Bridge, a social group of Jewish and Arab women promoting peace in the Middle East, and has published five collections of poetry and stories, including From the Pyramids to Mount Carmel [1980], a book which earned her several literary prizes.

She holds a Masters of Philosophy degree in English literature from London University and a Ph.D. from Hebrew University, and now devotes all of her time to writing.

Aharoni believes the story of The Second Exodus can be used as a "stone to reconciliation with the Arabs."

"The Palestinians say their self-respect has been hurt because they were forced to flee Israel, but The Second Exodus shows that the Arabs made us leave **their** lands. The Second Exodus saves their face and brings Jews and Arabs into better understanding of each others' plight," she said.

According to Aharoni the fate of Egypt's Jews worsened after every Israeli war. In 1948, for example, a law was passed that 75% of Jewish businesses had to be in Egyptian-Arab hands and, in addition, many had their nationality stripped.

Aharoni and her family were among the 50,000 Jews who left Egypt between 1948 and 1952 and who headed for Europe. During those years two Italian ships, the Pace and the Esperia took Egyptian Jews to France and Italy. There they were placed in refugee camps. Later many emigrated to Israel.

In 1949 Aharoni's father, a flour exporter, was exiled from Cairo after the government confiscated his business and money.

Since his grandfather had French citizenship he took the family aboard the Pace to Marseilles and they served time in a French refugee camp and then moved to Paris.

Ada's mother Fortunee found a job as an operator in a metro station while Ada's two brothers and sister were enrolled in secondary schools.

Her father, meanwhile, never got over the uprooting of his business and family. He had a heart attack the first year in France and died in 1967.

Today, Ada's mother resides a half a year in Paris and a half a year in Haifa while Ada's brothers and sister live year-round in Paris.

Ada Aharoni emigrated to Israel in 1950 after experiencing anti-semitism in France.

She was always interested in living on a kibbutz and was active in the chalutz movement as a girl in Cairo. At age 16, upon moving to Paris, she joined a Hahschara program which prepares you to live on a kibbutz and there met her future husband Haim.

He was head of his Hashomer Hatzair Zionist youth group in Cairo and is now employed at the Technion as a chemical engineer.

Ada Aharoni regards her childhood in Cairo as one of the most beautiful periods in her life. She lived in a wealthy sector of the city known an Ismalia Square, had serrants and was in contact with many Jewish and Arab people.

Aharoni described the Cairo she visited two years ago as "dilapidated and poor" and not as cosmopolitan as it was in her youth.

She said today's older Egyptians are "apologetic" about the banishment of the Jews since 1948 and adds that, regrettably, young Egyptians are unaware of the Second Exodus and the presence of the small Jewish communities in Cairo and Alexandria.

Aharoni, like several other Egyptian Jews, is intent on preserving the identity of her people.

In May she attended the first-ever Congress of Egyptian Jews which was held in Jerusalem. Present were 1,000 Egyptian Jews including the head of Alexandria and Cairo's Jewish communities. The purpose of their gathering was to rebuild Egyptian Jewish history.

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May the warm, rich memories of the past year blend with the bright promise of the new year ahead to bring peace and happiness to you and to your loved ones.

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World-National

Insults hurled at passengers

Bus driver, editor team up to put anti-semite in jail

ATLANTA, GA —
Sam Greenberg, national editor of Jewish War Veterans of the U.S.A. and Fred Lester, Atlanta, Georgia public bus driver, united recently to put anti-semite, Henry Whatley, behind bars.

In their testimony before the Atlanta city court, the following story emerged:

Mr. Greenberg and eight other members of the JWV were passengers on Lester's bus on Aug. 19, during the annual JWV convention in Atlanta. Ethel Toobin, one of the ladies in the JWV party, was asking the bus driver questions about the schedule, when a large white man yelled, "You're a stupid lady. You must be Jewish. Hitler should have put all the Jews in the ovens."

Lester immediately informed Whatley that he didn't want to hear that language on his bus. Whatley's response was a stream of anti-semitic vulgarities. When he referred to Lester as a "Black Jew," the bus driver replied, "I'd rather be Black than a white like you."

Lester told Whatley to leave the bus. Whatley refused and continued his anti-semitic diatribe.

Sam Greenberg, a World War II veteran, then lunged for Whatley. As JWV members restrained Greenberg, Lester stopped the bus, locked the doors, and assisted in keeping the two men apart.

Lester advised Greenberg that the bigot should be smacked, but it wasn't worth it. Instead, bus driver Lester called the police, who surrounded the locked bus within minutes and arrested Whatley.

Greenberg and Lester were the primary witnesses at the court hearing the following day at which Whatley pleaded guilty to disturbing the peace and delaying public transportation; he was sentenced to 60 days in jail.

The judge and other municipal officials offered apologies to Greenberg and all members of the JWV. The judge advised Greenberg: "The citizens of the Atlanta community are not like this."

Mountain top in the Galilee site of village

NEW YORK —
A new Reform village on a mountain top in the Galilee is in the process of being formed, according to Haim Sharett the chief shaliach (emissary) of the kibbutz movement to Reform Judaism in the United States.

He said that 50 families are already prepared to form the garin (nucleus) of the village that will be called Har Chalutz.

Within the next year about 20 families are expected to move to Israel and stay in absorption centres in preparation for their settling in Har Chalutz.

The first settlers are expected to arrive and live in temporary houses in the village in the center of Galilee at the beginning of 1985, Sharett said.

Har Chalutz village will be the third Reform settlement in Israel. The earlier two, Lotan and Yahel, were established in the last few years.

Sharett, a member of Kibbutz Hamadia in the Beit Shean Valley and son of the late premier and foreign minister Moshe Sharett, said the new village is planned to accommodate up to 400 families and married couples.

"Har Chalutz will be a free enterprise community and not a kibbutz," Sharett stressed. "As such, each family will be responsible for its own income. The livelihood of members of Har Chalutz will be based on outside work, in the nearby cities, towns and moshavim."

The site of the village is about an hour's drive from Haifa and only 15 minutes' drive from the growing city of Carmiel.

"In addition," he said, "the village will be located near the Tefen Industrial Park, a source for jobs for many of the professional would-be settlers, among them chemists, doctors, engineers, builders and students."

The park is about 15 minutes' drive from Har Chalutz and the children of the village are expected to attend school in Carmiel.

At the beginning, the residents of the village will live in temporary houses — each about 500-square feet — that will be provided by the Jewish Agency, Sharett said.

For the construction of permanent housing the residents will receive a mortgage of $27,800 from the Israel government at terms that would enable them to build an 850-square feet home for each family.

Those interested in larger and more elaborate homes will be able to build them at their own expense, Sharett said.

He noted that Har Chalutz will have a Reform synagogue and the "atmosphere" of life in the village will be in line with the ideas of the Reform movement.

Canadian Friends of Yeshiva University
L'Amicale Canadienne de L'Université Yeshiva

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EXTENDS TO THE CANADIAN JEWISH community and to our brethren in ISRAEL blessings and good wishes for peace in the NEW YEAR.
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To all our members and friends, I wish a year replete with good health, joy and peace of mind. May the new year bring you a sense of self worth and fulfillment, and may the year 5744 bring Israel closer to a just and lasting peace.
Mrs. Mirial Small
National President
Hadassah-WIZO Organization of Canada

Kissinger seen as devious

Egypt's Fahmy felt grudging respect for Rosenne

By
WOLF BLITZER

WASHINGTON — Ismail Fahmy, who resigned as Egypt's foreign minister to protest President Anwar Sadat's flight to Jerusalem in November 1977, showed a grudging admiration for Israeli ambassador to the United States Meir Rosenne in his just published memoirs, Negotiating for Peace in the Middle East (Johns Hopkins University Press).

Referring to the negotiations with Israel leading up to the Sinai II Interim Agreement in 1975, Fahmy wrote: "The Israelis were truly devious in their efforts to extract politically significant agreements with Israel."

Fahmy specifically referred to an indirect exchange with Rosenne, then the foreign ministry's legal advisor.

"One major incident took place during (Secretary of State Henry) Kissinger's second trip to Aswan," he wrote. "He submitted an innocently phrased Israeli formula which in reality contained an agreement to end belligerency, the one thing we could not countenance."

Fahmy said the document "appeared logical enough at first sight and it was carefully drafted, with a very precise choice of words.

"As usual," Fahmy continued, "Sadat looked at it and gave it his consent. Then he passed it to me, but I realized that in a proposal of barely five lines, the Israelis had managed to use enough different expressions to end belligerency between Egypt and Israel at least five times, without saying so.

"I drew Sadat's attention to this. He looked at Kissinger sorrowfully and reversed his previous decision to accept that formula, complaining 'Oh Henry, I thought you were my friend. Fahmy is correct. This ends belligerency five times.' "

According to Fahmy, Kissinger was "very embarrassed to be caught offering a formula which ran so contrary to Egypt's crucial interests. He also realized that this trick had given us an inkling of his rather insidious and devious style."

The secretary, Fahmy said, "hastened to disassociate himself from the proposal, saying that this was simply a formula that the Israelis had given him. To be sure, he had not told us this at the beginning. Kissinger added that the formula had been drafted by Mordechai Gazit, the director general of the Israeli Prime Minister's office.

" 'No way,' I replied. 'It was Rosenne's draft.'

"Kissinger repeated that it was Gazit's, but I insisted that he was wrong because no one in Israel could weave such attractive but deceptive phraseology except Rosenne."

Fahmy went on to say that on Kissinger's next trip to Egypt, the secretary "confirmed that the formula had indeed been drafted by Rosenne."

Fahmy said the incident was "quite revealing for Egypt." He said that "it showed how Sadat was inclined to give his consent automatically without analyzing or even reading carefully what he was offered. Secondly, it demonstrated that Kissinger was not the honest broker he always claimed. Thirdly, it reflected the inherently devious Israeli style which sought to extract political gain from any occasion."

The former foreign minister noted, however, that the incident also "suggested that the Israelis had underestimated the Egyptian cunning."

Fahmy, who still lives in Egypt although he has no governmental position, did not believe that only Israeli officials were devious. He had some additionally unflattering comments for Kissinger as well.

Constantly cursed Israelis

"He [Kissinger] always tried to hide his bias by cursing the Israelis and constantly making funny and unflattering remarks about the Israeli leaders, to convince us that he was on our side. Unfortunately, his rather obvious ruses were fairly effective with Sadat, who tended to take decisions on impulse, without consulting other members of the Egyptian delegation. This combination of Kissinger's manipulations and Sadat's impulsiveness was very damaging for Egypt."

In an interview, Ambassador Rosenne told me that he vividly remembered that post-1973 Yom Kippur War's exchange with the Egyptian government through Kissinger. The late Yigal Allon was then Israel's foreign minister. Yitzhak Rabin was Prime Minister.

"Allon was about to take Kissinger to the airport," Rosenne said. "He was supposed to pick up Kissinger at the King David Hotel in Jerusalem at 1 p.m. Ten minutes before then, I received a call from Allon, asking that I come directly to his office. He said it was urgent."

Rosenne confirmed that the foreign minister needed a formulation which he could give to Kissinger to end the state of belligerency with Egypt — without saying so in as many words. "Give it in one sentence," Rosenne quoted Allon as having said.

Rosenne, who has a Ph.D. with honors in international law from the Sorbonne and is a recognized authority on the subject, came up with a sentence designed to rule out all hostile acts "directly or indirectly" between the two countries. There were specific references made to several actions, including freedom of navigation to the Suez Canal, hostile propaganda, economic boycotts, support for anti-Israel terrorist groups around the world, etc. . . . But, he said, there was no flat mention of ending the state of belligerency.

In the book, Fahmy did not provide the exact text of the disputed sentence. Rosenne, while describing it in some detail, was also not anxious to release it "because you never know if we might need it again."

Rosenne, by the way, said Fahmy had some chutzpah in calling Israeli officials devious. The former Egyptian minister, he said, was himself about as slippery a character as one could imagine.

Rosenne recalled the Dec. 21, 1973 meeting of the Geneva conference in which Israel, Egypt, Jordan, the United States, the Soviet Union, and the United Nations participated. Rosenne was a member of the Israeli delegation, headed by Foreign Minister Abba Eban.

"Fahmy wanted Israel to sit alone on one side of the room with empty tables on both sides," Rosenne said. "This was supposed to underline Israel's complete isolation, since the other parties would be together on the other side of the room.

"The conference was delayed for about 20 minutes because I was sent to check the room in advance. The television networks had already reserved their satellite time and they were nervous. But the seating was supposed to have been arranged alphabetically, according to normal UN procedures."

He said Israel officially protested the rearranged seating to Kurt Waldheim, then secretary-general of the United Nations who was chairing the meeting. "Negotiations started through Waldheim. He went from our room to the Egyptians. In the end, the Egyptians gave up. The seats were rearranged."

Rosenne said Fahmy had been one of the most hostile members of the Egyptian delegation. "He did not speak to anyone in the Israeli delegation. We even tried to arrange a cocktail reception. But the Egyptians refused to come in the last minute because of Fahmy. We sat across from each other, but we never spoke."

Sadat's trip to Jerusalem, Fahmy's resignation and the consequent signing of the peace treaty changed all that, even though Israeli-Egyptian relations today are nowhere nearly as cordial as Israel would like. It's still useful to recall how bad things once were.

Health, Happiness & Good Fortune.

May you be blessed with all three in 5744.

SHOPPERS DRUG MART

PHARMAPRIX

World-National

Foreign minister successor to Begin

Likud coalition members agree to support Shamir

[Cont'd. from page 1]

ernment. His philosophy is in line with Begin's. Indeed, he is probably to the right of his predecessor, who must still formally submit his resignation to President Chaim Herzog.

And, in light of Israel's situation in Lebanon, the feeling in Israel is that talks on the coalition will be completed within a relatively brief period of time.

One can only speculate, but David Levy is bound to be given a prominent position in Shamir's cabinet. Born in Morocco, Levy could have become Israel's first Sephardi premier had he beaten Shamir in the polling.

Ariel Sharon, who was demoted to minister-without-portfolio after a state commission found him indirectly responsible for the Sabra and Shatila massacres, supported Shamir's candidacy. And for his loyalty he could be rewarded with the job of co-ordinating Israel's activities on the West Bank and in the Gaza strip — a position he covets.

The question, at this juncture, is who will succeed Shamir as foreign minister. It may well be the present energy minister, Yitzhak Modai of the Liberal Party.

In the horse-trading that always characterizes coalition talks, Tami may demand that Shamir rescind certain economic measures with which that party was unhappy. Tami had threatened to pull out of the government if the ministry of finance had levied new taxes on consumer goods and an education tax for school children.

Begin, who quit after saying he could not "go on any longer," may or may not have any influence on the complexion of the new government. As Herut's elder statesman, he has an important role to play if he so desires one. But Begin, who has seemingly grown weary of politics and remains depressed by the death of his wife and the maze in which Israel finds itself in Lebanon, may remain aloof from the hurly-burly of Israeli politics.

Shamir, who was born in the eastern Polish town of Ruzinov, faces difficulties as he prepares himself for the premiership.

Israel's economy is in a mess, and the prospects of a political settlement in Lebanon which would enable Israel to withdraw are increasingly dim. To date, 517 Israeli troops have fallen in Lebanon.

But Shamir, who may turn out to be an interim figure until elections are called, has no illusions.

A dedicated Zionist who has devoted much of his life to the cause of Israeli statehood, he joined Betar, the Revisionist youth movement, when its founder, Vladimir Jabotinsky, was still alive.

Immigrating to Palestine when he was 20, Shamir worked as a laborer and in an accounting office before getting involved with the Irgun Leumi — the Revisionist underground organization.

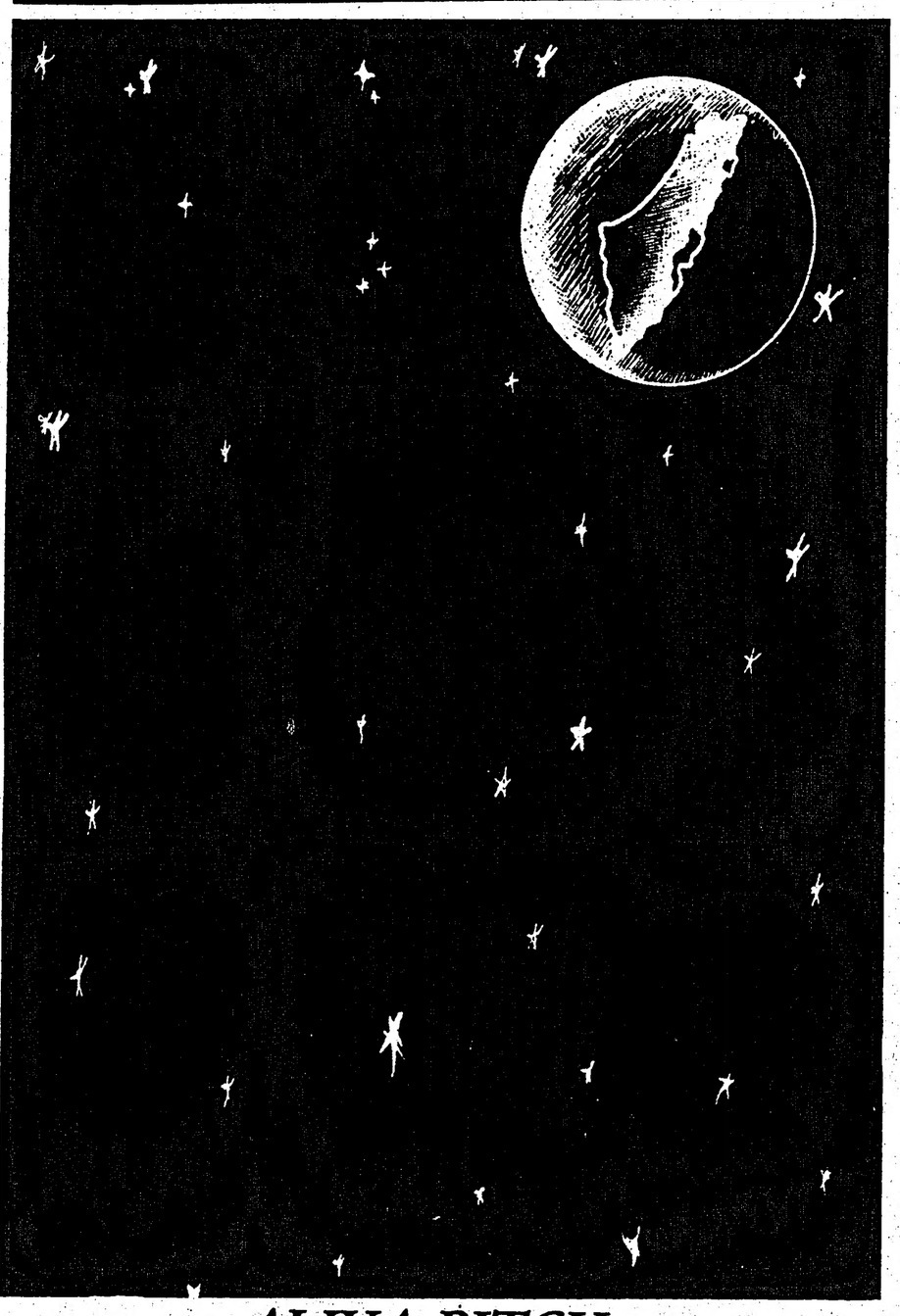
In 1941, a split occurred over the wisdom of carrying on the struggle against the British at a time when the Allies were locked in battle with Germany and its allies. The Irgun called a truce with Britain, but a breakaway group led by Avraham Stern created the Stern Gang. Shamir sided with Stern, who was later killed by the British in a Tel Aviv shootout.

The Stern Gang, or Lehi, proceeded to harass the British authorities, combining this strategy with attacks on Arab civilian and military targets. Shamir rose to be Lehi's chief planner and operations officer.

After the War of Independence, Shamir entered private business. But in 1955, he joined the Mossad — Israel's intelligence service — as a secret agent. For 10 years, he worked in Paris. His activities in Europe remain clouded in mystery.

Begin, his old comrade, persuaded him to run for the Knesset in 1973. In the wake of the 1977 election, he named him Knesset speaker. Shamir, distrustful of Egypt's motives, abstained in the parliamentary vote to ratify the Camp David Accords.

Three and a half years ago, after Moshe Dayan stepped down over a disagreement with Begin, Shamir succeeded him as foreign minister. In this capacity Shamir expanded Israel's relations with Latin America and Africa and defended its policies on the West Bank.



ALIYA PITCH

This Rosh Hashanah card, created by Jerome H. Enis, was sent out by the Israel Aliyah Centre.

Pioneer Women Na'amat

extends good wishes to its members and to the entire Jewish community for health and happiness in the New Year. May the year 5744 herald an era of peace and tranquility for Israel and for our brethren throughout the world.

Pearl Mekler
National President.

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The publishers* selected ADEVA, Graz – the world's leading facsimile producers – as printers, binders, and general technicians. The Mahzor will be hand-bound in leather on wood boards, all pages to be hand-cut to conform to the original, and will be accompanied by a Commentaries' Book in Hebrew and English edited by Prof. Malachi Beit-Arie, containing important comments and articles by internationally known experts in the fields of Codicology, Jewish Art, Liturgy, Hebrew Language, Yidisch and Restoration.

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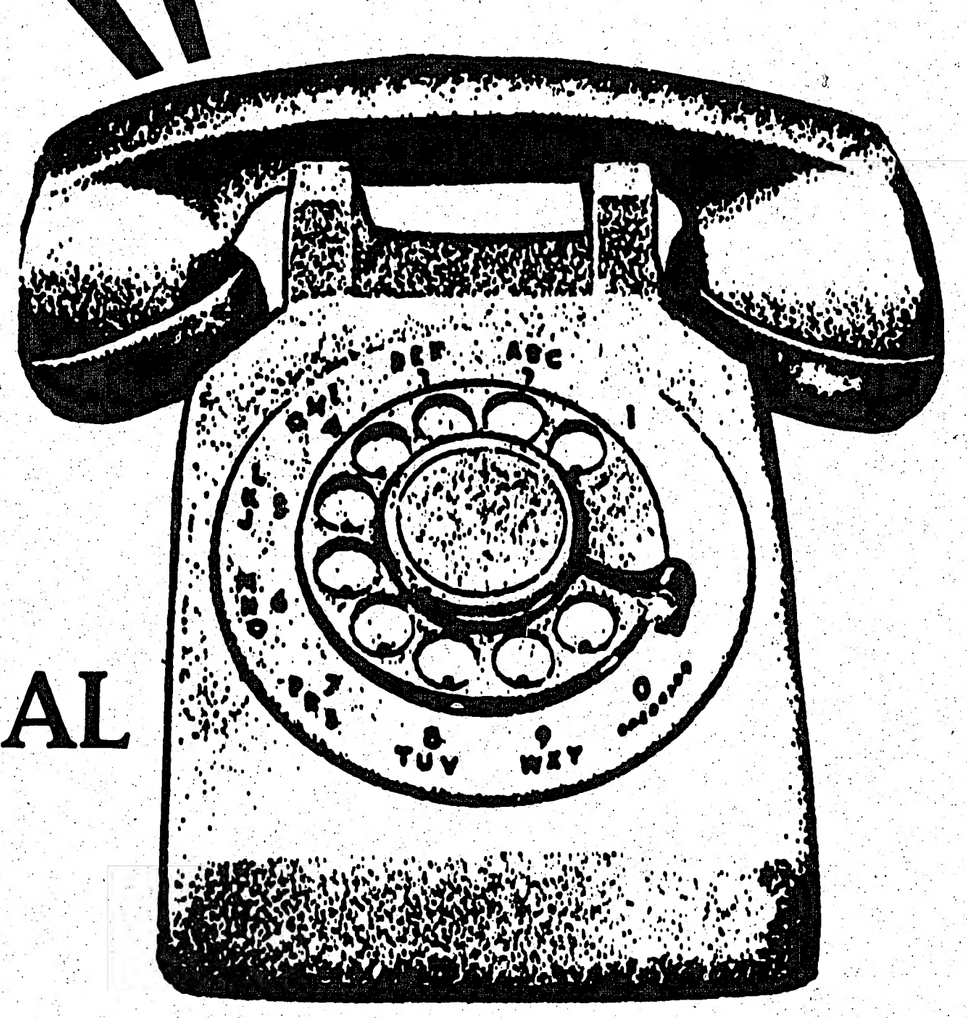

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Organizations and People

What's New

By
MIRIAM HERMAN

NONE IS TOO MANY IN PAPERBACK

The publishing house of Lester & Orpen Dennys is coming out with a paperback edition of the highly acclaimed None Is Too Many: Canada and the Jews of Europe 1933-48 by historians **Irving Abella** and **Harold Troper**. Publication date is Sept. 9.

None Is Too Many, a national best seller, won the 1983 National Jewish Book Award in the Holocaust category and in June of this year received further acclaim when Canadian historians awarded the book the 1983 Sir John A. Macdonald Prize in Canadian History. U.S. publishing rights have been obtained by Random House for fall publication.

ARTS, CRAFTS SALE FOR REENA

Circle Sunday, Sept. 11, on your calendar. That's the date of the arts and crafts and white elephant sale the Fitness Institute is sponsoring with proceeds going to the Reena Foundation.

The sale is open from 10 a.m. to 4 p.m. at 255 Yorklands Blvd. Special attractions will be a fashion display of sweaters by Sweaters by Gail and a puppet show by the Kids on the Block.

SUPPORT GROUP FOR PARENTS

A new program for Jewish parents coping with children who have chosen alternative lifestyles (cults, new sexual orientations, living arrangements outside marriage) is being set up by Jewish Family and Child Service's Family Life Education Program. The program, entitled Our Children, Ourselves, Other Selves, will run for six Thursday evenings from 7.30-9.30 beginning Oct. 6 through Nov. 10, at the Green Building, 4600 Bathurst St., 6th floor. Its goals are to help parents understand the needs of their children, accept their own feelings and reactions, facilitate communication, learn effective coping skills, build a support group, and get information about counseling and community resources.

Group facilitators are Family Life educators **Harriet Brav-Baum**, a teacher, and **Rabbi Sol Tanenzapf**. The cost is $35 per person, and $50 if both parents attend. Pre-registration by Sept. 23 is required. For information and details, contact **Estelle Altman** at 638-7800.

SHABBAT SHUVA DRASHA

The entire community is invited to the annual Shabbat Shuva drasha delivered by **Rabbi Moshe Stern** at Shaarei Tefillah Synagogue on Saturday, Sept. 10, at 5 p.m. The topic will be Is It Permissible To Pray With Sinners?

Rabbi Eliot Feldman of Kehillat Shaarei Torah will deliver the traditional Shabbat Shuva drasha on Saturday, Sept. 10. His topic will be The Succah as an Expression of Faith and it will be delivered at the conclusion of Schacharit services which begin at 9 a.m. The congregation is located at 2640 Bayview Ave. (corner Fifeshire).

ABOUT ANTI-SEMITIC PROPAGANDA

The Toronto Zionist Council and the Canadian Holocaust Remembrance Association invite the community to an open forum dealing with Anti-semitic Hate Propaganda: How Dead Is It? on Wednesday, Sept. 14, at 8 p.m. at the Zionist Centre, 788 Marlee Ave. If you wish more information, the number is 781-3571.

VOLUNTEER PLACEMENTS

Volunteer placements are available at many Jewish community agencies. Training and references are provided. Volunteering also brings experience in a given field as well as a greater array of social contacts — considerations which are of particular interest to university students and singles. Help make our community a better place. Call the Jewish Information Service at 635-5600 voice or TTY.

KIELCER YIZKOR SERVICE

The Kielcer Sick Benefit Society is holding a yizkor service at Bathurst Lawn Cemetery on Sunday, Sept. 11, at 10.30 a.m. All members and landsmen of Kielce and vicinity are invited to attend.

WOMEN'S ORT GENERAL MEETING

Toronto Women's ORT opening general meeting is scheduled for Monday, Sept. 12, at 7.45 p.m. at the Zionist Centre, 788 Marlee Ave. Guest speaker will be **Genya Intrator**, national president of Women's Canadian ORT. A special ORT surprise will be featured. Admission is $2 and guests are welcome. Reservations are required. Call 787-0297.

PARENTS OF ASTHMATIC CHILDREN

The Association of Parents of Asthmatic Children is having its second meeting on Tuesday, Sept. 13, at 8 p.m. at the Ontario Centre for Crippled Children, 350 Rumsey Rd. (east of Bayview, north of Eglinton). **Elaine Smith**, social worker in the asthmatic unit of the centre, will talk about The Effects of Asthma on the Child and the Family. For information, call 535-5793 evenings and weekends.

SISTERHOOD OPENING MEETING

Beth David B'nai Israel Beth Am's opening meeting on Tuesday, Sept. 13, will feature guest speaker **Michael Chernack**, director of communications for the Canada-Israel Committee. His topic will be Israel and the Media: Fact or Fiction? Refreshments will be served. Meeting takes place at 8.15 p.m. in the Sisterhood Hall of the synagogue, 55 Yeomans Rd.

AJALON LODGE OPENING MEETING

Ajalon Lodge will be welcoming **Gideon Saguy**, Israel consul-general, as guest speaker at the opening meeting on Tuesday, Sept. 13, at 8.45 p.m. at 788 Marlee Ave. His topic — Israel, United States and Mideast. The public is invited. Refreshments will be served.

SOLEL CONGREGATION NEWS

Solel Congregation on Folkways Dr. in Mississauga is getting set for a very busy fall season. Plans are complete for High Holy Day services. Visitors are welcome and there is no charge for seats. Please contact the synagogue office at 820-5915 for futher information.

The religious school, Bet Sefer Solel, will commence Sept. 18. The school provides a variety of programs including adult Hebrew classes, teacher training programs and bar/bat mitzvah classes. Sunday morning adult programming normally parallels the religious school. For additional information, contact **Joy Wasserman** at the synagogue office.

Finally, the synagogue's 10th anniversary celebration is planned for Oct. 14, 15 and 16. Keep tuned for further details.

BAYCREST WOMEN'S AUXILIARY

The opening meeting of the Women's Auxiliary of Baycrest Centre takes place Wednesday, Sept. 14, at 12.30 p.m. at the Joseph E. and Minnie Wagman Centre, 55 Ameer Ave. Program includes a talk by **Stephen Rudin**, Baycrest's executive director, on Baycrest-Today's Dream-Tomorrow's Reality, plus entertainment by **Batsheva** who will sing a selection of Yiddish, Hebrew and English songs while accompanying herself on the guitar. Admission is $5. For more information, call 789-5131, ext. 425.

EXHIBIT AT YORKDALE

The International Art Teachers Inc. Canadian Region will be having an exhibit at Yorkdale Shopping Centre Sept. 12-17. During the exhibit there will be continuous demonstrations and a display of handpainted porcelain including several award-winning pieces.

This exhibit will be a preview for the show and convention to be held at Yorkdale Holiday Inn Sept. 29, 30, and Oct. 1.

DYSAUTONOMIA FOUNDATION

Dysautonomia is a rare genetic disease caused by dysfunction of the autonomic nervous system and affects primarily Jewish children of Ashkenazic descent.

The Toronto Chapter of the Dysautonomia Foundation was formed in order to inform and to educate the public and promote research in this rare disease.

On Tuesday, Sept. 20, at 8 p.m. the chapter has arranged a meeting in the youth chapel of Beth Tzedec Synagogue at which **Dr. Felicia Axelrod** will explain the disease, its treatment and goals for the future. Dr. Axelrod is a leading authority in this Jewish disease. Members and friends are cordially invited.

Anyone wishing further information may call 636-7924 or 636-4971.

BAYCREST ANNUAL MEETING

The Baycrest Centre for Geriatric Care annual meeting is scheduled for Thursday, Sept. 15, at 7.30 p.m. in the Abe Posluns Auditorium of the Jewish Home for the Aged, 3560 Bathurst St. Agenda includes approval of new centre-wide **bylaws, installation of officers, and an update on the new Baycrest construction. RSVP by calling 789-5131, ext. 202.**

AGAM MEZUZA BENEFITS HOSPITAL

Please note a correction of last week's item about the mezuzas designed exclusively for the benefit of Shaare Zedek Hospital of Jerusalem by noted Israeli artist **Mordechai Agam**. The price should read $250 U.S. each.

Mezuzas are available through the Canadian Shaare Zedek Hospital Foundation offices. In Toronto call (416) 781-3584; in Montreal, (514) 486-7301; in Winnipeg, (204) 284-6620; or write to the Canadian Shaare Zedek Hospital Foundation, 3089 Bathurst St., suite 205, Toronto, M6A 2A4.

PARTICIPATE IN RECREATION

Looking for something to do this fall? Participate in a recreation program offered by the North York parks and recreation department. A variety of day and evening adult programs, from fitness and dance to cooking and crafts, are offered at several North York locations. (Babysitting is provided for a small additional fee at most daytime locations). Children's and teen programs include gymnastics, judo, dance and skating.

Use your Visa or Mastercard to register at the parks and recreation department, third floor, 5100 Yonge St., 8.30 a.m. to 5 p.m.

SINGLES

The **Jewish Community Centre Singles 35+** Coffee House, a weekly event at the JCC northern branch, 4588 Bathurst St., resumes on Monday, Sept. 12, at 8 p.m. with a games night featuring Trivial Pursuit and IQ 2000. For more information, call the JCC at 636-1880 or **Doris** at 636-1687.

Solelim Group (25-45) is starting a contract bridge club for the new season. All levels are welcome. If interested, call **Jerry** at 787-4352 evenings or weekends.

Holy Blossom Single/Single Parents group is having a membership wine and cheese party (desserts following) on Sunday, Sept. 25, at 7.30 p.m. at the temple with guest speaker **Stephen Lewis** discussing contemporary issues. Subscription is $ 10. For tickets call **Miriam** at 223-7170 (north area) or **Phyllis** at 782-1014 (central area).

The **Forum for Men Only**, for separated and divorced Jewish men under 55, will focus on the social and emotional aspects of being singles again. The date is Monday, Sept. 19, from 8-10 p.m. at the JCC northern branch. There is no charge for this. Call 497-4494 mornings for information.

Reconnect, a life skills group for recently separated and divorced Jewish women under 55, provides personal growth in an atmosphere of mutual sharing and support. The group will meet for eight Tuesdays from Oct. 4-Nov. 22 from 7.30-10 p.m. at the northern JCC. Fee is $ 15. Call **Project Connect** at 497-4494 mornings for information, interview and registration.

Getting On With Your Life is for the not-so-recently single men and women ages 35-50 to help you come to terms with your life and move on. The group will be getting together for six Thursdays from Oct. 6-Nov. 10 from 7.30-10 p.m. in the Green Building, 4600 Bathurst St. The fee is $ 15. For information, interview or registration, call Project Connect at 497-4494 mornings.

The Men's Awareness Group, a support group for separated and divorced Jewish men under 55, offers emotional support and an opportunity to share feelings with other men who understand. The meetings are on eight Tuesdays from Oct. 4-Nov. 27 from 8-10 p.m. at the JCC northern branch, 4588 Bathurst St. The charge is $ 15. Call Project Connect for information, registration and interview. The number is 497-4494 mornings.

The **North-East Jewish Single Parents Group** has planned family bowling for Sunday, Sept. 11, at 2.30 p.m. at York Bowl, Wilson Ave. and Wilson Heights. Members' children will be subsidized. The charge for adults and non-members' children is $ 1.20 a game. RSVP by calling **Susan Levine** at 889-0813 . . . At the general meeting on Wednesday, Sept. 14, guest speaker **Prof. Ben Schlesinger** of the University of Toronto faculty of social work will discuss The Changing Family in the 80s. The time is 8 p.m. at Hillcrest Library, 5801 Leslie St. (north of Finch). The admission is $ 2 for members and $ 3 for non-members.

Steering committee members will be wearing blue badges. Feel free to approach them with any questions or comments on the group. For information, call Susan Levine.

Alternatives (25-35) is planning a movie night for Sunday, Sept. 18, at 6.30 p.m. at the B'nai B'rith Building, 15 Hove St. The film will be The Verdict with **Paul Newman**. The price is $ 1.50 for members and $ 3 for non-members. Refreshments will follow the screening. For information, call 783-0175.

Total Living Singles (40 plus) general meeting is set for Sunday, Sept. 11, at 8 p.m. in the Kadima Room, Beth Emeth Bais Yehuda Synagogue, 100 Elder St. This will be an informal, social, fun evening and refreshments will be served. Take advantage of all Total Living activities. Become a member at the beginning of the season. Admission for general meeting is $ 1 for members and $ 2 for non-members.

The singles programs at the northern, North-East and Bloor branches of the JCC offers a wide spectrum of activities and involvement for singles from 19 years of age to 35 plus. If you are single and want to make friends, meet people or just be in a relaxed atmosphere with other singles, then the groups at the JCC might be the answer for you. Call the northern (636-1880), the Bloor (924-6211), or the North-East (889-0813) branches and find out what is going on.

AT THE JCC

Take advantage of the multitude of courses, programs and activities the Jewish Community Centre branches have to offer. From babes to seniors, for all levels, there is a program.

Call the northern and Koffler Centre of the Arts branches at 636-1880, the Bloor branch at 924-6211 and the North-East branch at 889-0813 and see what there is to keep you entertained, educated and in top shape. The fall program book gives full details.

Registration day and open house for JCC members at the northern complex, 4588 Bathurst St., on Sunday Sept. 11, include registration for all programs, guided tours, slide presentation, free fitness class, movies, videos, demonstrations and displays. Registration for non-members will be accepted after Sept. 18. Call 636-1880 for more information.

Two first aid courses for 18 years plus will be offered for the first time at the JCC northern branch. Emergency First Aid is a 7-hour course designed to give basic training and provide basic skills necessary to deal with time priority emergency first aid situations. Fee of $25 includes materials. Standard First Aid is a comprehensive 2-day course for individuals requiring first aid skills and knowledge to deal with life-threatening situations and provide assistance in physi-

[Cont'd. on page 23]

YOUNG LEADERSHIP MEETING

The inaugural meeting of the Young Leadership Division of the Central Region of the Canadian Technion Society was held recently at the Palace Pier home of Bill and Lillyann Wiener. Guest speaker Col. Yaacov Erez, the former commander of artillery on the southern front, is the national vice-president of the Canadian Technion Society. From left to right are Harold Garfinkle, Col. Erez, and the hosts, Mr. and Mrs. Wiener.

Organizations and People

What's New

[Cont'd. from page 22]

cal distress. Fee of $35 includes materials.

For dates and more information, contact Harry **Borenstein** at 636-1880, ext. 235.

Attention new and expectant mothers! The northern branch of the JCC is hosting a pre-natal information fair on Sunday, Sept. 18, from 10 a.m. to 3 p.m. There will be slides, films, displays, literature and demonstrations with pre-natal and post-partum information on fitness, nutrition, labor, delivery, breast feeding, infant care, toys and aids. There is no charge for admission and the community is welcome. For more information, call **Eva Karpati** at 636-1880, ext. 235.

Tweens and teens have a full bag of programs to choose from at the northern branch. The following list should make you want to come in and register — basic micro and home computer (beginners and advance), boys' and girls' clubs, Beautiful You, Dungeons and Dragons, effective homework skills, job search skills, leadership training, babysitting, Sunday and Supper clubs (for teens with socializing difficulties) and the JCC B'nai B'rith Youth (must be a JCC member). For more information, contact **Carolyn** at 636-1880, ext. 231.

Calling all teens! Plans are now being made for an exciting, adventurous trip to take place during the December school break. If you are interested, call Carolyn at 636-1880, ext. 231.

Pre-teens and teens should get their dancing shoes ready and register for the pre-teen and teen folkdancing program offered by the Koffler Centre of the Arts Program in Dance of the northern JCC. The groups, ages 12-14, will participate in the Israeli Dance Festival for Youth and begin Tuesday, Sept. 13, from 6:30-7:30 p.m. Pre-registration is necessary. Call the dance office at 636-1880, ext. 261 or 339.

Volunteers are the strong support of many institutions and the JCC, whose volunteer list is over 500 people, is again on the lookout for people who are willing to assist the fulltime staff with a variety of social, recreational cultural and athletic programs, and at the same time, be given the opportunity to meet people, get involved in the community and gain experience and training. For information, call **Barbara Lampcov** at 636-1880.

Registration for adult courses in photography, life drawing, pottery and stained glass will take place at the **Bloor branch** of the JCC, 750 Spadina Ave. on Sunday, Sept. 11 for members and on Sunday, Sept. 18, for non-members. For information, contact **Mark Egan** at 924-6211 . . . Contract and rubber bridge continues on Tuesday evenings from 7-10 and on Wednesday afternoons from 12:30-3:30 under the supervison of **Rose Laucke** . . . Boys, ages 7-9, are still welcome to join the Bloor JCC Wolfcub Pack. The group commences in early October. If interested, call Mark Egan . . . The Book Club begins the new season on Wednesday, Oct. 5, at 7 p.m. in the board room. The group will discuss **Mordecai Richler**'s Joshua Then and Now. New members interested in joining can call Mark Egan . . . On Sunday, Sept. 11, from 10-11:30 a.m. in the main lounge, there is a computer brunch for people of all ages and all levels. **Gerry Fenkell**, the Bloor JCC expert-in-residence, will be the host. For more information, call Mark at 924-6211 . . . Open house for the Downtown Jewish Community School is from 11:30-1:30 p.m.

At the **North-East** branch — Open house and registration is Sunday, Sept. 18. Call 889-0813 for information . . . The NE Couples Over 40 Group invites you to the opening meeting and social hour on Sunday, Sept. 11, at 8 p.m. at the JCC northern branch, 4588 Bathurst St., Room 221. The Couples Group meets the second Sunday of every month to share in discussions, form new friendships, participate in informative lectures, plan outings and much more. For further information, call **Susan Levine** at 889-0813.

FOR SENIORS

Holy Blossom Temple Alumni opens the new season on Wednesday, Sept. 14, at 1.30 p.m. with guest speaker **Rabbi Dow Marmur**, the temple's new senior rabbi.

Club Chaverim is the new name for the North-East Jewish Seniors Club which claims that you are never too young or too old to try something new. And there is a new location also. From now on the meetings will be at Beth Tikvah Synagogue, 3080 Bayview Ave. (north of Sheppard). Club Chaverim hopes to provide people who have time on their hands with a place to meet one another and help them use their time constructively.

The opening program is at 1 p.m. on Monday, Sept. 19, at Beth Tikvah. It will be a fashion show and tea. The charge is 50 cents for members and 75 cents for non-members. For more information, call **Rose Shapiro** or **Linda Friedman** at 889-0813.

A reminder about the courses sponsored by Humber College and the Association of Jewish Seniors. Three courses are offered to non-seniors as well as seniors from Oct. 5-Dec. 7. Classes will be held on Wednesdays from 9.45-11.45 a.m. at Shaarei Shomayim Synagogue. The courses are Philosophy — The Great Thinkers; Issues in Canadian Life; and Health and Wellness — Maintaining the Balance. The fee for each course is $ 7 for seniors and $ 12 for non-seniors. Contact **Donna Woolridge** at 675-3111, ext. 418, for more information.

The **Good Age Group 60 Plus** at the JCC has many new programs to offer the 60 plus group. The list is diverse, with something for everyone — ballroom and folkdance, badminton, bridge play and instruction, choir, fitness, French conversation, Hebrew, needlework, painting, swimming, swim instruction and yoga. Call **Mona Brown** at 636-1880, ext. 234. She'll tell you all about the group.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., is having a sidewalk sale on Tuesday, Sept. 13, from 10 a.m. to 3 p.m. featuring new clothing and articles.

The Wednesday afternoon social on Sept. 14 at 1.15, is presenting home talent time. Come and have some fun when members get a chance to perform like Broadway stars. There is no admission charge for members. Non-members are welcome for a nominal charge of $ 1. Refreshments may be purchased at the snack bar.

A reminder about the Lifelong Learning Institute's series on Understanding and Strengthening Memory with **Ann Carson**, which runs Sept. 19 and 26, Oct. 3, 11, and 17 with a follow-up on Oct. 24. The five 2-hour sessions will explore the nature of memory and the normal changes related to aging. Fee is $ 10 for members and $ 15 for non-members. For registration and further information, call **Bookie Kwart** at 225-2112. Course is limited to 25 persons.

About People

TRIBUTE TO YSAYE

Toronto violinist **Maurice Solway** is the only living Canadian pupil of **Eugene Ysaye** and as a tribute to this teacher he is giving a series of three lecture recitals at the Royal Conservatory of Music, 273 Bloor St. W. The dates are Sept. 19, 26 and Oct. 3 (all Mondays) and the program includes a 1926 film of Ysaye plus extracts from his six sonatas for violin alone.

All proceeds from these concerts will go to the Maurice Solway Violin Scholarship at the Conservatory. Tickets may be obtained from the box office at 978-5470.

An added note — Mr. Solway's book, Reflections of a Violinist, which covers the history of music and cultural achievements in Toronto over the past 70 years, has been published by Mosaic Publishing Co. and will be on sale next month.

POET LAUREATE

James Treliving, co-ordinator of business-computer education at North York Board of Education, was selected as the City of North York's third poet laureate. **Archie Rottenberg** was first runner-up in the competition.

Mr. Treliving, who has been writing poetry for 25 years, was selected from a total of eight finalists at a public meeting held at North York city hall. Each of the finalists recited one of two poems submitted for the competition plus an additional poem prepared for the meeting. Judges also interviewed each candidate.

The new poet laureate received his official medal of office at a special induction ceremony in the council chambers at the city hall this past week. **The salary is $1 a year.**

HAR ZION BROTHERHOOD

Heading up Temple Har Zion's brotherhood for the 1983-84 term is president **Jerry Szajman** along with vice-president **Derek Gosselin**, treasurer **Fred Austin** and secretary **Keith Holdsorth** who is the past president.

JCC AQUATICS DIRECTOR

Paul Brownstein, northern branch director of the Jewish Community Centre, has announced the appointment of **Donna Kamiel** as aquatics director of the JCC northern branch. Donna comes to this position with a wealth of experience from her involvement with JCC Bloor branch aquatics and physical education departments.

THE HILTON'S BEN-GURION

All those arranging their bar mitzvah and wedding parties at the Tel Aviv Hilton may not realize that the pleasant young assistant banqueting manager is the second grandson of Israel's first Prime Minister **David Ben-Gurion.**

Thirty-year-old **Alon Ben-Gurion**, the son of **Amos Ben-Gurion**, joined the Hilton last October after spending some years in the U.S. After graduating from Cornell University's hotel school, he did his practical training at the Grand Hyatt Hotel in New York City.

NAAM NATIONAL PRESIDENT

Maurice Friedlander of Maplewood, NJ, was elected national president of the North American Aliyah movement (NAAM) at the organization's recent national convention at Grossinger's. He will be replacing **Zipporah Liben**, who served in that position for the past two years and is currently preparing for her own aliya.

Mr. Friedlander has served on NAAM's national board as vice-president and as chapter chairman of NAAM's Northern New Jersey 50+ Chug Aliyah. He has also held leadership positions with the Northern New Jersey Region of the National Federation of Jewish Men's Clubs and of the United Synagogue of America.

SOLDIERS' SONS HONORED

Ninety-eight sons of Israeli soldiers who fell in the service of the Jewish state were recently honored at a bar mitzvah party conducted by members of Kfar Habad and sponsored by Bank Leumi le-Israel. Cabinet ministers including Defence Minister Moshe Arens, leaders of the Lubavitcher movement and other Israeli personalities attended the celebration which has become an annual tradition.

G is oasis of Judaism

By CHARLES LAZARUS

MONTREAL —

When Paul Grossinger's voice came over the telephone the other day, it was as though time had stood still: ebullient, enthusiastic, energetic — the tone of a young man geared, in Norman Podhoretz' words, to making it.

The last time I had seen this old friend and popular patriarch of "The G," as those remaining "in" people of earlier days still refer to the uniquely classic Upstate New York resort complex, was a number of years back in the lobby of Jerusalem's King David Hotel.

I had just written a long piece for The Montreal Star on the Jennie Grossinger Clinic which had just been dedicated as part of the Kupat Cholim network in Israel, and to which the Grossinger matriarch had devoted so much of her substance and spirit.

Triggering these memories was the piece on The G a couple of weeks ago, in The CJN by Arnold Ages who used the adjective "fabled" to describe the hotel that had long gone beyond the stage when its institutional character passed the test of time.

Paul Grossinger is gently (rather than roughly) three years my senior, which places no obligation on him or me to reveal our ages; nevertheless, it is an important consideration in recalling that the roots for Grossinger's were planted at Liberty, NY, almost 70 years back, and it is probably for this reason — three-score-and-ten that my conversation with Paul (whom I had called about The CJN piece) had the immediate effect of recalling its eminently Jewish character.

Three-score-and-ten, of course, is the biblical and theoretical life span used by Jews through the ages — over which, as mameh loschen has it, they are geschankene yohren.

Which leads me to the conviction that so indigenously Jewish in policy and tradition has the Grossinger family maintained its resort throught the decades, that its future must indeed lie beyond the supposedly finite number of 70.

Grossinger was actually born in 1914, at a time when the wave of immigration from Eastern Europe was beginning to shift into high gear, and during a period, unhappily, when the "lost generation" of American Jews fell into the cultural and demographic melting pot which was the feature of United States growth.

Assimilation and alienation were rampant, as the historian Salo Baron has pointed out in speaking of "leap-frog" Jewish history, when an entire generation goes missing.

What is remarkable about Grossinger's, since 1914 and to this very day, is that not only have its traditional Jewish roots been planted and nurtured to make it an oasis of both Judaism and Jewishness, but this unique character and quality has given it fame throughout the world, among both Jews and non-Jews.

Has it ever occurred to you how much the course of Jewish life in North American, Israel and points in-between, has been affected by meetings and conventions of Jewish community organizations held at Grossinger's in Liberty, NY where momentous debates and decisions took place?

I've a suggestion for Paul Grossinger:

The time may well have come for a book to be written about the role played by Grossinger's in this development of Jewish life; historical actions that have been decided here; the presence of some of the greatest Jewish leaders; and the viability of the resort whose policy precluded any compromise of Judaic practice and tradition, whether in the matter kashruth or the Sabbath synagogue services.

Some years ago, I was witness at the time Grossinger's was given the ultimate American recognition by being designated a postal identification — Grossinger, NY.

At the time, one of the comedians at the The G made a little speech on the theme, "Today I am a Post Office," as though this was the logical step after the bar mitzvah speech, "Today I am a man..."

Organizations and People

Edgar Bronfman, president of the World Jewish Congress, speaks at the United Jewish Appeal's Advance Gifts dinner held at the home of Isadore and Rosalie Sharp.

Dinner and rally

UJA campaign starts as 500 attend events

By BOB GOTTLIEB

TORONTO —

Toronto's United Jewish Appeal campaign for 1984 officially commenced last week with inaugural bi-events, drawing some 500 committed from the city's Jewish community.

UJA launched its community-wide fund raising cycle on successive evenings — first with its annual Advance Gifts dinner, followed the next night by a rally for 200 of the campaign's top canvassers and leadership.

Both events were held on the spacious grounds of the residence of Isadore and Rosalie Sharp. With Lionel Schipper, Sharp is Joint-Chairman of the 1984 UJA effort.

Guests of honor at the Advance Gifts dinner included Edgar Bronfman, president of the World Jewish Congress, and Ephraim Evron, former Israeli ambassador to Canada and the U.S. Also attending was Gidon Saguy, Israel's consul-general in Toronto.

Common thread of the evening was never in doubt: a combination of concern over current political and economic events in Israel, coupled with increasing awareness of the alarming rise in human need within Toronto's Jewish community.

Schipper's remarks in this instance were dramatically telling, as he underscored results of recent local studies. Among these: the fact that 20,000 Jews locally now exist at or below the poverty line, including 6,000 children... that the bulk of Toronto's Jewish seniors over age 75 are limited in their ability to live a satisfactory life without some form of communal assistance and that one of every two children in local Hebrew day schools now requires some degree of financial assistance or subsidy to remain within the system.

UJA, he asserted, is the only community campaign working to meet those and other social needs confronting Toronto Jewry.

In his turn, Bronfman minced no words in urging Diaspora Jewry's moral and financial support of Israel at this critical time in its history.

Said Bronfman: "I thank God we have the will to give. I thank God we have the wherewithal to give. And I thank God we have an Israel to which we can give."

And give they did... those who attended.

According to UJA Campaign Director Steve Ain, fund raising totals produced from the evening placed the current effort 30% ahead of 1983's regular campaign.

Next major UJA event: its community-wide 12-hour telethon on Sept. 11, Super Sunday.

Lubavitcher Rebbe on satellite beam

TORONTO —

A unique blend of space-age technology and East European chassidism will come to the Lubavitch Centre here on Tuesday, Sept. 13.

Beginning at 9.30 p.m. and lasting until the early morning hours, the dish antenna on the roof of the centre at 44 Edinburgh Drive in Downsview will pick up via satellite a live broadcast of an address given by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, to thousands of his followers at the Lubavitch World Headquarters in New York.

Toronto viewers will hear discourses from the rebbe — in Yiddish with a simultaneous English translation — ranging from profound Talmudic and chassidic teachings to issues of national and international concern, and including a special message for the Jewish New Year.

During the brief intermissions in the rebbe's talk, the camera will shift to his followers as they sing chassidic melodies and raise their cups in l'chayim to the rebbe.

The event, known as a farbrengen [a joyous spiritual get-together], commemorates the 19th yahrzeit of the rebbe's mother Rebbetzin Chana Schneerson.

Israeli firm gives royal security

LONDON —

The state-owned Israel Aircraft Industries has added a royal feather to its cap by surrounding Buckingham Palace with a super security fence.

The $1.86 million Israel-made fence is wired to a microcomputer so sensitive it sets off an alarm when someone brushes against it. Electronic sensors pinpoint the location of any attempted break-in.

British security fence manufacturers, although admitting the Israeli system is a "good one" are upset at the decision to buy from Israel, claiming they could build one which would perform the same functions.

The need for special security was brought to light last year when a man penetrated security at the palace and made his way into Queen Elizabeth's bedroom, where he sat chatting with her on the bed for 10 minutes before she was able to summon help.

Kaplan among dignitaries to attend building dedication

TORONTO —

Canada's solicitor-general, Bob Kaplan, will be one of several political dignitaries to attend the official dedication of the Lipa Green Building for Jewish Community Services on Sunday, Sept. 18.

The dedication, which begins at 1:30 p.m., will be followed by an open house and guided tours conducted by members of Federation of Jewish Women's Organizations.

Those who have so far signified their intention to participate are Jim Peterson, MP for Willowdale; David Rotenberg, MPP, Downsview; and North York Mayor Mel Lastman.

As seating is limited, an admission ticket will be required for entry to the dedication ceremony. Toronto Jewish Congress, the organization responsible for planning the day's activities, will mail admission tickets to early responders to invitations. Tickets will not be needed for open house or tours.

To accommodate members of the community who are unable to attend the Sunday festivities, FJWO will continue to conduct tours of the building on Monday, Tuesday and Wednesday — Sept. 19, 20 and 21, from 1 to 4 p.m.

SCMA instals officers

TORONTO —

More than 240 people attended a recent dinner at the Associated Hebrew Schools to instal the officers and management board for 1983-85 of the Steeles College Memorial Association.

Chairman Rabbi Henry Hoschander installed president Albert Mend and vice-president Gordon Donsky and the executive and management board, while Rabbi Joseph Kelman installed vice-president Harvey Lister and secretary-treasurer Emanuel Don.

Ely Benmerqui was presented with a plaque by Rabbi David Schochet for his fine work at Steeles College Memorial Chapel.

C.J.N. Classified
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List of Courses for the Academic Year 1983–84

Course	Credits	Day	Hours
CERTIFICATION PROGRAM			
Book of Kings I & II	2	Sun.	2–4 p.m.
Foundations of Judaism and T'Fillah	2	Sun.	2–4 p.m.
Topics in a Study of Oral Law	2	Sun.	4–6 p.m.
Semester No. 1			
Methods in Teaching the Hebrew Language	2	Mon.	7–9 p.m.
Classroom Management	2	Tues.	7–9 p.m.
Halacha – Laws & Customs	2	Tues.	7–9 p.m.
Yiddish	2	Tues.	7–9 p.m.
Educational Psychology	2	Wed.	7–9 p.m.
Hebrew Literature	2	Wed.	7–9 p.m.
Study of Jewish History (Middle Ages)	2	Thurs.	7–9 p.m.
The Book of Numbers	2	Thurs.	7–9 p.m.
POST-CERTIFICATION PROGRAM (for up-grading)			
Seminar in the Teaching of the Bible		Sun.	4–6 p.m.
The Study of the Bible (in English)		Tues.	7–9 p.m.
Introduction to Oral Law (1st Semester)		Wed.	6–8 p.m.
The Study of Jewish History (in English)		Mon.	7–9 p.m.

Registration and Placement Interviews: (By Appointment Only)
Monday, September 12, Tuesday, September 13 and
Wednesday, September 14, 1983.

For further information call or write:
Harold R. Malitzky, 633–7770
Midrasha L'Morim, 4600 Bathurst Street, Suite 232, Willowdale, Ont. M2R 3V3
OPENING SESSION – SUNDAY, OCTOBER 2
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WORRY

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The situation in the Middle East is as volatile as ever. And anti-semitism appears to be on the rise again, especially in Europe. But even in safe, democratic Canada, there are occasional signs of trouble, like the school-teacher in Alberta who taught that the Holocaust had never happened.

Perhaps we shouldn't be overwhelmed by worry -- we always seem to come through each crisis -- but there's nothing wrong with having a healthy concern for our difficult situation in the world.

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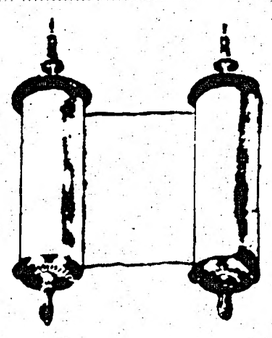
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Haazeenu/ Shabbat Shuvah.

Hatzur tameen pa'alo . . . The rock, His work is perfect . . .

Careful! These are the days when we are being judged . . . We must turn our heart and thoughts and actions only to G-d. We have to know that the Ribono shel Olam controls our destiny.

Rabbi Simeon of Yaruslav lived to an extraordinary old age. When they asked him his secret, he explained: "I never questioned G-d's decisions, and accepted everything with faith. When a Jew questions his tzores too much, then they summon him heavenward so he can understand why what happened to him was necessary. I never questioned, so they let me stay."

It is not easy to understand, to accept — but we must have absolute betachon.

A man came to the saintly Chazon Ish and questioned the terrible Holocaust that befell Jews in Europe — why had G-d allowed it? Commented the Chazon Ish: "A person who doesn't know anything about tailoring sees a tailor cut up pieces of material, slashing here and there. He thinks the tailor is destroying, when in truth he is creating a new garment."

A certain mitnaged (anti-chassidic) rabbi's daughter passed away. He was too distressed to stay home, so went to the Kotzker Rebbe, without mentioning what happened. The rebbe began discussing a piece of Talmud — "there is a strong question from a Tosefos," commented the Kotzker. The rabbi struggled to answer the question.

"But then there's a strong question from another place," added the Kotzker. Again the rabbi fought to answer the question. "So," finished the Kotzker, "if the questions can all be answered, and all is correct, so also what the Al-mighty did can also be answered . . ." The rabbi was consoled.

Who doesn't have troubles? Who doesn't worry about health, about children, about loneliness, about earning an income? Does everything happen by chance and accident? Chas v'shalom! A book is opened, and the Al-mighty seals the fate of each of us.

What can we do? If it is written, it is written. But now, in these days between Rosh Hashanah and Yom Kippur, each of our destinies is being decided. Who will live and who will die, who will be in peace and who in turmoil, who happy, who — G-d forbid — sad.

Whatever we've done the whole year, now we must be on our best behavior. Who would dare to eat non-kosher these days, or to transgress Shabbat? Who would dare to cheat, or lie, or to hate a fellow Jew, or to bear a grudge? Who is not afraid not to put on tefillen, or to pray with earnestness? We have a date before the Supreme Court, where everything is known and seen!

In a certain town a man announced that he would walk over a river on a tightrope for a hundred gold coins. A huge throng went to watch him, including Reb Chaim, a disciple of the Baal Shem Tov.

After the event, Reb Chaim said: "I saw that when the man walked across the tightrope, all his concentration was on keeping his balance. He wasn't thinking then of the hundred gold coins, but just on saving his life." That means at that moment, he was risking his life for nothing, no money.

Surely we must also forget about all the world and its distractions and put our concentration on the Ribono shel Olam.

May we be sealed for life and joy — Shabbat Shalom.

"Freedom is not a licence to forget"

Canadians told to share struggles

TORONTO —

Times have changed, but not enough. That was the message Ontario treasurer Larry Grossman brought to the 200 people who attended the annual Ontario multicultural luncheon at the CNE this year.

Larry Grossman

"It is not enough that we share each other's customs, foods, languages and traditions, we must also share each other's struggles, tragedies, causes and battles. The freedom we have in Canada is not a licence to forget. It is a obligation to remember — an obligation to fight for those who have no freedom," Grossman told his audience.

The representatives of Ontario's varied ethnic groups gathered for a lunch of Mexican soup, Greek salad, Italian chicken, Chinese rice and Canadian blueberries. At the tables, Jew sat next to Arab, white beside Black and Indian next to Chinese. Camaraderie and understanding was the tone of the day.

Grossman, whose grandfather, a Polish Jew, came to Canada in 1907 to escape anti-semitism, emphasized Canada's multicultural heritage.

"It seems to me that our nation has been built by people who were not prepared to surrender their cultural heritage in order to conform to an adopted land. Multiculturalism helped educate many Canadians about those who comprised their country, and indeed what their country was all about."

The country's reactions to the Keegstra affair, especially among responsible officials, elicited special comment from Grossman.

"Those who were slow to respond, or ambivalent in their response, to the recent outrageous and unacceptable remarks of the mayor of Eckville must themselves be challenged and vigorously condemned. There must also be a public denunciation of him and those who countenance his views by all who are directly or indirectly associated with his party," he declared.

Members of Histadrut, the Israel labor organization, who are here on a one-week visit as guests of the Ontario Federation of Labor, were also in the audience, at a table hosted by CNE director Wally Majesky.

Disabled Jews offered course on holidays

TORONTO —

An innovative course designed to educate the Jewish disabled about Judaic holidays will begin Oct. 2 at the Council House of the National Council of Jewish Women of Canada at 4700 Bathurst St.

The course is being cosponsored by the Toronto section of the National Council in conjunction with the Board of Jewish Education.

Rabbi Irwin Witty, executive director of the Board, is serving as consultant to a committee of able-bodied and disabled persons who will design the first course. It will be called Feast Days And Fast Days: An Introduction to the Jewish Calendar. It will explore the Jewish lunar calendar, and the sanctification of time as expressed in the celebration of Shabbat and the Jewish holidays.

A pleasant, informal learning atmosphere will be created by beginning each session with a light breakfast of coffee and bagels. Group discussion and use of the most modern audio-visual aids will facilitate learning.

To make the course accessible to all, technical and human aids as well as appropriate transportation will be an integral part of the program.

The course will be offered on alternate Sunday mornings from 10 a.m. to noon. For information, telephone 633-5100.

THE TORONTO HOLOCAUST MEMORIAL

OUR MORAL OBLIGATION TO REMEMBER.....

To honour the memory of the victims of the greatest human tragedy, a Holocaust Memorial is being established in the Lipa Green Building for Jewish Community Services, 4600 Bathurst Street, Willowdale.

Financed by voluntary contributions, the memorial will be:

a Centre of Learning
a Place of Remembering
a Reminder to Future Generations.

To ensure that their memory never fades, you may now submit the names of your loved ones to be recorded in a book displayed in the Memorial. You may also endow inscribed handcrafted memorial tiles which will line the inside walls of the "Hall of Memories".

For detailed information call NOW: Ruth Resnick 635–2883, ext. 144.

All contributions are tax deductible.

To our relatives and many friends:

We extend to you our grateful appreciation for your very kind expressions of sympathy and donations on the sad passing of the late beloved

Margaret (Margie) Katz ז"ל

beloved wife, mother,
sister and grandmother.

Herb Katz; Michael, Roze & Risa Katz;
Hilda Goldberg; Abe & Bunny Katz;
Sam Katz.

The unveiling of a monument
to the memory of the late beloved

Sarah Rabinowitz ז"ל

will take place

Sunday, September 11,
11:30 a.m.

at Lambton Cemetery, Beth Jacob Section
(Royal York Rd., south of Eglinton)
Relatives & friends are invited to attend.

The Executive of the
ANSHE CHEMELNIK CONGREGATION
wishes all its members and countrymen
a Happy and Healthy New Year.
May we remind all the people of Chemelnik and their countrymen that our annual

Holocaust Memorial Service
will be held

Sun, Oct. 2, 11 a.m. sharp

Borochov Centre,
272 Codsell Avenue, Downsview

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The suffering is seen in the eyes

Author tries to shed own horrors of Holocaust

By
HILARY HORLOCK

TORONTO —

The pain remains the same . . . only the coping changes.

After 37 years of thought repression and five years of deep soul searching, Prof. Andre Stein has concluded that nothing can eradicate his Holocaust experience. All he can do is devise new ways to cope with it.

Stein is a professor of sociology at the University of Toronto. Twice married, once to a Sicilian Catholic and presently to a fellow Jew, Stein is in his mid-40s, but looks both younger and older. Gaze into his eyes and they are the eyes of an old man — one who has seen much suffering in the world.

Early next year, Lester & Orpen Dennys will publish Broken Silence: Dialogues from the Edge, a series of four dialogues with various personas which Stein uses to examine his past. The book is an attempt to come to terms with what Stein refers to as "the assault on my body," inflicted upon him during the Holocaust.

It is not, however, simply another soapy version of the plethora of Holocaust novels which have hit the market lately. The word Holocaust is not to be found even once within the pages of Broken Silence.

Because of its style, the reader is drawn into the book, forced to make his own assessments and conclusions, for Stein does not do it for him.

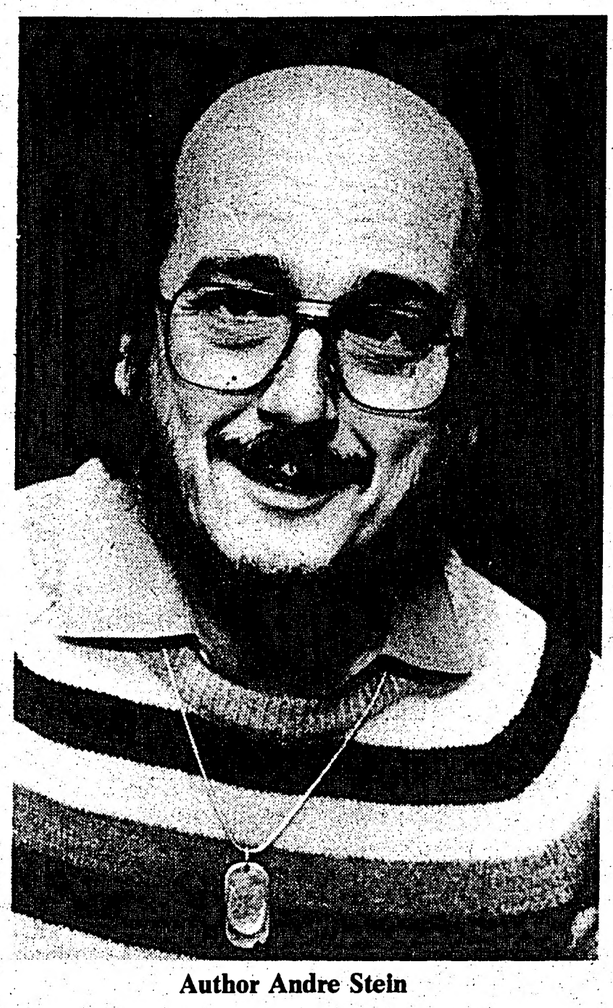
"I deliberately did not mention the word Holocaust in the book because we tend to think of it in the past. That is not true, however, for as long as there are surviving perpetrators and victims, the Holocaust is still here. The Holocaust has, regrettably, become a commercial commodity," laments Stein.

When the project began five years ago, Stein intended to write two books — one academic work as a detached social scientist, and another, more personal, book which chronicled his need to examine what happened to him in the war.

"For many years I had refused to touch the works altogether. After an encounter session at the Gestalt Institute of Switzerland during my post-doctoral training to become a psychotherapist, I realized that I could no longer deny my past and the fact that I was a Jew."

Thus, in 1979, after receiving enthusiastic support from Eli Wiesel for his ideas, Stein began the research for Broken Silence. He decided that, before he could write the book, he must have his bar mitzvah, which he refused to have years earlier.

"I had been preparing for my bar mitzvah in Budapest in 1949, when I was almost 13. In those days I lived very much as a Jew. One day I examined the plaque in front of a large stone monument in the garden of the synagogue, which said that the sculpture had been erected in memory of the 5,000 who were killed in the ghetto.



Author Andre Stein

"I was overwhelmed by anger and shame that people had allowed themselves to be slaughtered like that. I didn't want to have anything to do with such a cowardly race, so I opted out of being a Jew."

It took over 30 years for Stein to overcome his anger and shame before he could return to the synagogue to take his bar mitzvah with Rabbi Lawrence Englander of Mississauga's Solel Congregation. Stein says that, without Englander, whom he sees as a warm, supportive person, "I probably wouldn't have gone through with it."

"My bar mitzvah has brought me some peace with my past, but nothing will bring complete peace. I reaffirmed that I am a Jew, and that I accept my Jewish identity without pride, without feeling 'chosen.' There is no shame, no anger, no guilt, no self denial — it is a fact of life.

"Every time a Jew denies or hides his Judaism, it is another victory for anti-semites. I am going to survive as a Jew . . . that is what my bar mitzvah did for me."

A trip to Israel last summer completed for Stein the cycle of rebirth as a Jew. He arrived on the first day of the war in Lebanon, and immediately volunteered his services as a psychotherapist to the members of the kibbutz in which he was staying. In addition to his counseling duties, Stein also ferried soldiers back and forth to the front.

"It was very clear for me that I was needed, and had to help. It was of paramount importance for me that, for the first time in my life, I saw Jews go about the business of protecting themselves," says Stein of his decision to stay.

When he returned home, his research completed, Stein took an 8-month sabbatical to write his book.

Broken Silence takes the form of four dialogues, one each with a survivor, a torturer, a spectator and a victim.

All four are drawn from experiences in Stein's own life. The conversations are both startling and immediate, an exploration of not only the reasons why, but also the psychology which would allow each situation to arise.

The four personas were chosen deliberately by Stein to show that each is a facet of every human being.

"I wanted to make sure that the roles were not immovable in the book. We must realize that the victim could very easily become the torturer, the spectator, the survivor. It is not until we are faced with a circumstance that we are forced to act," explains Stein.

The image of rape is predominant in Broken Silence, and the word itself figures prominently in all four dialogues. Human sexuality is the one basic element between all human beings, Stein seems to be saying.

None of the conversations comes to any definite conclusions. No decisions are reached — only the facts and self-justifications are laid bare and the reader is left to decide.

Stein agreed with his publisher's observation that "you are very hard on the reader." One is forced to read between the lines.

It has not been a cathartic experience, says Stein, but he does admit that he has a clearer perspective of his past, although he is unwilling to "let anyone off the hook."

His outlook for the future, now, is much more optimistic, which is why he has begun work on a new book tentatively titled The Unknown Prophet.

It is a work of fiction in which the Messiah comes to Earth, but is not recognized. Stein says it is an "optimistic work," one which expresses faith in mankind and the process of renewal. He expects it will be published late next year, after Broken Silence: Dialogues from the Edge.

The unveiling of a monument
to the memory of the beloved
ABE STERN ז"ל
will be held
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Bathurst Lawn Cemetery
Beth Torah Section
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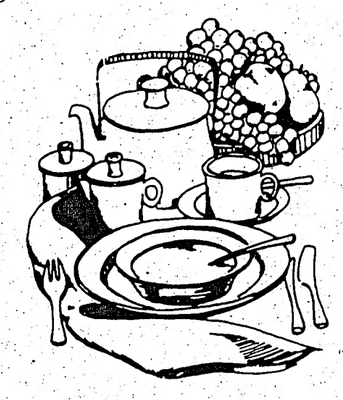

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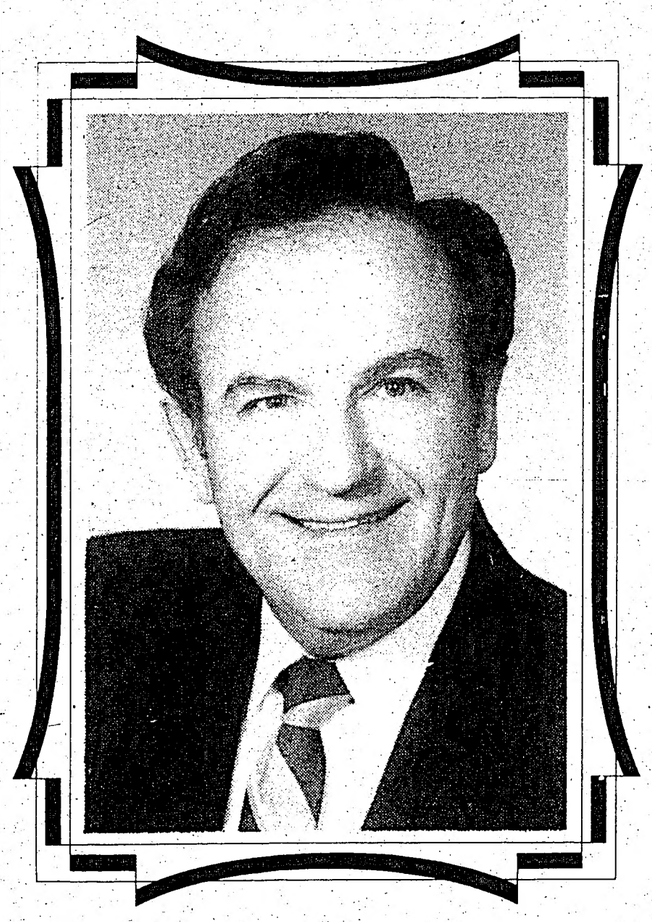

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Organizations and People

The material in this column was supplied and space purchased by State of Israel Bonds.

Alex Grossman

HERE, O, ISRAEL

In 1982, Israel appealed to Toronto Jewry to demonstrate their solidarity by making their annual commitment to State of Israel Bonds. 7415 people in forty congregations rose and were counted, four out of every ten attending High Holy Day services. Although there is always room for improvement both quantitatively and qualitatively, we have every right to be proud of this accomplishment, and the Jewish community in Toronto deserves applause and congratulations.

In many respects, the 1983 High Holy Day campaign for Bonds is more important than last year. Israeli soldiers are still away from home, the people in Israel continue on a war footing with inflation rampant, and Jewish people all over the world remain the object of anti-semitic slander and abuse, even in Canada. Your commitment to Israel Bonds does two important things now. It provides Israel with vital dollars to sustain her economy and it attests to a bond with our people; not only for this generation, but a bond to Jewish history and Jewish hope.

In view of this, it is imperative that we strengthen our bond with the Jewish State. Increase your commitment and buy additional Bonds for your children and grandchildren and introduce them to a precious tradition. Owning an Israel Bond could serve to encourage them to visit Israel and use the Bond to pay for part of the trip and accommodations.

I wish to express our gratitude to the 1983 Bond teams of every congregation, led by their respective Bond Chairmen, Rabbis and Presidents, and to wish them every success in the forthcoming campaign.

The top five congregations in 1982, based on Bonds dollars committed were Beth Tzedec, Shaarei Shomayim, Beth Emeth, Holy Blossom, and Beth Sholom — in that order. However, special recognition must be accorded special congregations for their percent involvement. Can we ever forget the success of Clanton Park, a few years ago, when they boasted 100% participation in the Israel Bond program as every family was a Bond buyer.

The "Big Ten" of Toronto's larger synagogues, as percent involvement in 1982 were:

Synagogue	Membership	Bond Buyers	Percent
Beth Emeth	1200	772	64.3
Beth Tzedec	2300	1437	62.4
Beth Torah	200	123	61.5
Shaarei Tefillah	400	220	55.0
B'nai Torah	300	163	48.9
Beth David	1100	534	48.5
Beth Tikvah	650	291	44.8
Beth Sholom	1500	670	44.6
Adath Israel	1500	641	42.7
Beth Jacob	300	141	42.3

Once again, it is my privilege to extend to you and yours, best wishes for a New Year of Peace, Progress and Happiness.

SHALOM — OUR WORD IS OUR BOND!

State of Israel Bonds
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Joe Tanenbaum develops unique Jewish community

By PATRICIA RUCKER

TORONTO —

Joe Tanenbaum is renowned as an innovative industrialist and developer whose proudest boast is that "all my life, I've found a way to do things that no one ever thought of before."

He is also a deeply committed observant Jew whose devotion to the ideal of Tzedakah has made him one of the greatest philanthropists in the Jewish world.

Schools and synagogues are named in his honor, including Ohr Somayach yeshivas in Jerusalem and Los Angeles which pioneered the concept of traditional study for adults returning to their Jewish roots.

His two roles have, over the past three years, come together in the development of a unique community just north of Metro Toronto called Spring Farm.

In other areas which attract a high Jewish population, families move in, set up a synagogue in someone's basement or a school auditorium, and then struggle to buy land and erect a building. For Orthodox Jews who must live within walking distance of a synagogue (which cannot draw members from a large area), the struggle can take years.

But in Spring Farm, thanks to Tanenbaum's generosity, there was a synagogue — Beth Avraham Yaakov of Toronto — a rabbi and a cantor waiting as the first residents set up housekeeping amidst the mud and the construction equipment.

Joe Tanenbaum had developed the only community in Canada to be built around a synagogue.

He smiles with anticipated pleasure as he talks about his plans for the synagogue centre and the community growing up around it.

The temporary synagogue, which now serves 150 families — "and more every Shabbes" — will eventually become a 4,000 square foot home.

Groundbreaking for the main building will take place on Sunday, Oct. 9, at 3 p.m., and within two years, the centre will include a main sanctuary, a chapel, a school wing, a separate girls' elementary day school, an adult yeshiva, and a yeshiva high school.

Tanenbaum will build two apartment complexes within walking distance of the synagogue, and the membership, which at the present time is overwhelmingly made of young families, will soon include bubbies and zaides.

Tanenbaum himself intends to be one of the first residents of the apartment complex.

Even the shopping centre, he says, "will have everything an observant Jew will need — you won't have to go outside the community."

He sees the community as an extension of his beloved Ohr Somayach adults yeshivas. The experience of living in a community with a high degree of yiddishkeit will, he believes, encourages Jewish families to adopt a more traditional lifestyle.

He is delighted with the ability of Rabbi Baruch Taub, a native Torontonian who served with NCSY in New York to draw residents into the synagogue and with the success of the youth program set up by Cantor Manny Klein.

Joseph Tanenbaum

"Yiddishkeit is not something you can push down people's throats," he insists. "It has to make sense to them."

He knew 20 years ago, when he bought 250 acres north of Metro between Bathurst and Yonge that the Jewish population would eventually move up north. "People want to stay close to facilities — schools, shopping — but Vaughan Township wasn't ready." Once he did get approval for development, he went ahead in the spirit of the practical charity taught to him by his mother.

"During the Depression," he recalls, "a poor Jewish peddler with two suitcases of drygoods came to our door one freezing day. My mother took him in, gave him hot tea, and while he warmed up, she went to all her neighbors and sold everything in the suitcases for him."

His mother's act of charity helped the peddler to live a little better.

His philosophy, Tanenbaum hopes, will help a lot of people to live a little more Jewishly.

Anti-semitic incidents spark program for teens

WASHINGTON —

Recent ugly anti-semitic incidents in Roanoke, Va. and West Hartford, Conn. point up the fact that "despite the strides we have made in human relations, bigotry is still alive in America and we must intensify our efforts to overcome it," B'nai B'rith Women President Dorothy Binstock said last week.

B'nai B'rith Women, working with the Anti-Defamation League of B'nai B'rith, recently inaugurated a series of programs in high schools designed to reduce prejudice among teenagers. the most recent, in Houston, Tex. brought out the interesting finding that high school students from all ethnic groups, who said they "got a lot out of" a day-long seminar on prejudice, suggested that elementary school students also be targeted for prejudice reduction.

The West Hartford incidents to which Mrs. Binstock referred were fires set in two synagogues and a rabbi's home (CJN, Sept. 1). The fires have left Jewish residents wondering how deeply anti-semitism runs in a community where they had never doubted their acceptance.

In Roanoke, prominent members of Virginia's oldest exclusive men's club, the Shenandoah Club, have resigned to protest the blackballing of Jewish applicants. As a result of the publicity surrounding their action, the Jews turned down for membership have received obscene phone calls warning them to leave the country. Some of their public supporters have been threatened with a business loss if they speak out.

The next B'nai B'rith Women prejudice reduction program will take place in St. Louis where the schools are slated to be racially integrated this fall.

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האגודה למען החייל בישראל

ASSOCIATION FOR WELFARE OF SOLDIERS IN ISRAEL

For those whose Holy Days will be spent away from their loved ones our concerned members and supporters have rallied to help make these coming days a little more meaningful - "I AM my brother's keeper."

STOPNITZER LADIES CLUB (standing l. to r.) Mrs. L. Feintuch; Gordon Mendly, Chairman for Organizations of the Association; Mrs. R. Wine; and Teddy Fialkov, Executive Director of the Association. (seated, l. to r.) Mrs. S. Farbiasz and Mrs. H. Markovitz.

APTER LADIES CLUB (standing l. to r.) Mesdames Rena Rechtsman, Freda Szainwold, Shirley Bornstein, Zlota Fish, Annie Salcman and Sarah Marmurek. (seated l. to r.) Gordon Mendly and Teddy Fialkov of the Association; and Rose Applebaum.

Organizations and People

Newsman joins JNF as emissary

Popular TV broadcaster leaves Israel for Canada

By
JANICE ARNOLD

MONTREAL —

In a cartoon in a recent issue of an Israeli magazine, a frantic woman tells a television repairman: "I'm sure something is wrong with our TV — Daniel Pe'er hasn't been on for the last few days."

That woman is going to have to wait at least a couple of years before she sees Pe'er on her screen again. Pe'er, host of the most popular TV show in Israel for the past 10 years and anchorman of the evening news since 1971, has made an abrupt mid-life career change.

Pe'er, 40, is the new education emissary of the Jewish National Fund of Canada, based in Montreal. He emphasized that the change is temporary; he has taken a 2-year leave of absence from the Israel Broadcasting Authority.

Nevertheless, the move has shocked his colleagues as well as the Israeli public. According to recent ratings, 95% of Israelis watched his weekly consumer affairs program Kolbotek (kolbo means potpourri), which was topped only by the evening news (96.6%), where, of course, they were able to see Pe'er again.

"After working for the Israel Broadcasting Authority for 21 years, I had reached the height of popularity and decided that for a relatively short period I would 'refill my accumulators' and do something productive on Israel's behalf at the same time," he explained, in the modulated tones of his craft.

Pe'er received the Harp of David prize (Israel's Emmy) four times — in 1975, 1977, 1979, 1981 — for hosting Kolbotek, and the Director-General's Prize twice (1969, 1982) for distinction in broadcasting. Two years ago, Israel's pop weekly Lahiton elected him the "Most popular TV personality."

Actually, Pe'er is a qualified teacher but only taught the 15 hours necessary to earn his diploma. He frankly admits that until he received the appointment, he had little association with JNF... unfamiliar like most Israelis with the projects it carries out. Pe'er believes his teaching background will help him in his work with Canadian Jewish schoolchildren.

Daniel Pe're

His wife Alisa is a teacher, and they have four young sons.

Pe'er has been to the United States twice in the last five years, for 2-week periods, under a WZO program designed to acquaint Diaspora Jews with individual Israelis in different walks of life.

Pe'er intends to continue and expand the projects introduced in the Jewish day and afternoon schools throughout Canada by his predecessor Ze'ev Peleg. Materials for different grades have been developed aimed at increasing the students' knowledge of Israel — its history, geography, personalities, and daily life of its people, as well as of the work of JNF. Workbooks with titles like My Map of Israel, The Israel I Love and Sights in Israel, with accompanying teachers' manuals are available for distribution.

The Israel Contest, initiated last year, will be organized again for grades 5 through 8. The grand prize is a trip to Israel.

All of JNF's educational programs are voluntary and are intended to supplement, rather than replace, those offered by other organizations, said Pe'er. Last year, schools from the West Coast to the Maritimes took advantage of what JNF offered them.

The programs are especially important to schools in small communities where children do not come into contact with as many Israel-related activities as those in Montreal or Toronto, said Pe'er.

He expects to travel soon to different parts of the country to meet with teachers. JNF plans to send etrogim for Succoth for schools in the small communities this year.

Pe'er will also be offering his talents as a broadcaster and fluency in Hebrew and English to do readings of Israeli literature at holidays.

It's all a far cry from the studios of the Israel Broadcasting Authority where Pe'er and his staff handled 100-150 letters a day from irate Israelis. "We were the Wailing Wall for Israeli consumers," said Pe'er.

Koblotek could make or break the reputation of businesses and Pe'er was sued five times and twice the cases went as far as the Supreme Court — but he won every time.

As a result of Koblotek's investigation into consumers' complaints laws affecting banking, insurance and other areas were amended. MKs frequently posed questions in the house based on an episode of Koblotek that was seen the evening before. "The minister of commerce once declared in the Knesset that I was more powerful than he was."

Parking lot becomes site of an archeological dig to find our old legislature

TORONTO —

Contrary to the popular song by Joni Mitchell in which they "put up a parking lot," the Ontario Heritage Foundation is currently tearing up a parking lot in search of remnants of Ontario's past.

Located on the north side of Front St., between John and Simcoe, the archeological excavation deals with the site of Ontario's first legislative buildings (1867-1892).

After the construction of Queen's Park in 1892, the old legislature was destroyed and the land used for the Grand Trunk railway.

Work at the site must be completed before the fall of next year, when the CBC plans to build its English language headquarters there.

Although the digging began in early July, it wasn't official until mid-August, when Susan Fish, Ontario's minister of citizenship and culture, opened the innovative public display area called inSite. The public, especially school groups, is invited to visit the site as it offers a unique opportunity to view an actual archological dig in progress.

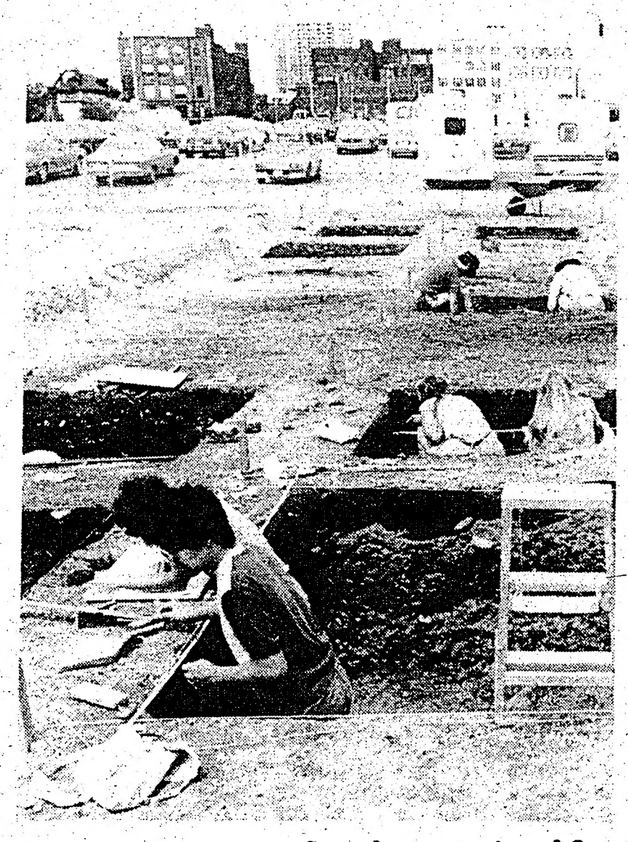
"This excavation of Ontario's first parliament buildings provides hands-on experience in archeology as well as knowledge of our past. I encourage everyone to visit inSite," said Fish.

During the course of the excavation, interesting features will be left in place and their significance explained to visitors. An introductory display presents the themes of the site, including the development of Toronto, the history of provincial and Canadian government, and archeological methods.

As the dig progresses, the display will be updated with new information.

Because the nature of the site lends itself to an educational experience, a high school credit course in archeology and history will be offered on the site during July and August of next year.

Weather permitting, it is hoped the dig will continue into November. For more information about inSite and the dig, call 965-3741.



Digging progresses at inSite, the excavation of Ontario's first legislative buildings, located on Front St. across from Old Ed's.

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Monday, September 12
Watch for the JSU tables on campus with lekach (honeycake) for you!

Tuesday, September 13
Movies Night at JSU House . . . featuring **Stripes** with Bill Murray, and **The World According To Garp** with Robin Williams. Films roll at 7:00 p.m.

Wednesday, September 14
Yom Kippur — A Spiritual Look with liberal and orthodox insights. Speakers will be Rabbi Steve Garten, Director of Education, Holy Blossom Temple and Rabbi Moishe Silverman of the JSU. Begins at 2:00 p.m. at JSU House.

Thursday, September 15
House Party at JSU House, beginning at 8:00 p.m. Admission is free. Our party features a cafe with entertainer Ronnie Abrams.

Tuesday, September 20
Meet at lunchtime at the JSU House for a constructive afternoon . . . we're putting up the JSU Sukkah. **Keeping Kosher On Your Own** with Rabbi Moishe Silverman begins at 6:00 p.m. at JSU House.

Saturday, September 24
Orientation Bash at The Buttery, Gerald Larkin Building, 16 Devonshire Place at 8:30 p.m. featuring live music by Signal! Admission is $4.00, $3.75 with a JSU card. Cash bar.

Sunday, September 25
B'nai Brith Day at Canada's Wonderland. Pay one price of $7.50 (retail value $15.95) and get unlimited use of rides and shows! Tickets available at the JSU office.

Tuesday, September 27
We're having a Sukkah Party from 5:00 p.m. to 7:00 p.m. with a guitarist and food . . . in the sukkah naturally!

Thursday, September 29
Before you start shul hopping, join us for a Simchat Torah celebration with the residents of the Baycrest Home for the Aged, 3560 Bathurst Street, Auditorium (2nd floor). Ma'ariv begins at 7:40 p.m., celebrations following.

Organizations and People

Maurice Silcoff uses constructive approach

Union leader has hatful of victories in 50 years

By
JANICE ARNOLD

MONTREAL —

By his own description, he is a "relic from the past" — the last Jewish union leader in the apparel industry in Montreal. Maurice Silcoff is marking his 50th year as an executive of the union which represents workers in hat and cap manufacturing industry in Canada.

Silcoff became an officer of the United Hatters, Cap and Millinery Workers International Union in 1933, and from 1935 until last year, was its Canadian director.

After a dispute over what Silcoff viewed as a denial of Canadian rights by the international body, he disbanded the United Hatters and, at age 74, established a new independent union.

Since April, 1982, Silcoff has been president of the United Headwear, Optical and Allied Workers Union of Canada. He has also for many years acted as the Canadian director of the International Leather Goods. Plastics and Novelty Workers Union, which is affiliated with the Canadian Labor Congress and the AFL-CIO in the United States.

"Fifty years is probably unmatched in the democratic trade union movement," said Silcoff.

There has not been a major strike by his union members since the 30s when a general walkout in the industry resulted in the first collective agreement for all hat and cap factories.

"It is false to assume that because a union has not had any strikes for many years that it is weak," said Silcoff. "In the hat and cap industry, the basic issues were settled during the original struggles of the 1930s. A mutual respect has evolved between manufacturers and workers of each other's rights."

When Silcoff formed United Headwear, almost all the members of the old United Hatters joined even though there had been attempts to woo them to the more powerful Amalgamated Clothing and Textile Workers Union. Membership has of course declined from its heydey in the 40s and 50s. People simply do not wear hats as much as they used to and, like all other sections of the garment industry, the headwear business is threatened by imports — hence the merger with optical workers.

Like any union leader who jealously guards his members, Silcoff hedges on giving an exact number. "Just say we have several hundred members," he said. That's about 95% of the hat and cap makers and 65% of the optical workers in Canada.

Many of his members and those from other unions, as well as manufacturers, have expressed their respect and affection for Silcoff by establishing two sewing workshops at the Lady Davis Amal School in Beersheba in his and wife Beatrice's name. The dedication took place last month during the Histradrut Trade Union Council of Canada mission to Israel.

Maurice Silcoff, left, with Israel Kessar, deputy-general secretary of Histadrut in Israel, and Max Federman.

Luncheon scheduled

Led by its national chairman Max Federman of Toronto, the members of the mission were: Jean-Pierre Audet, Pierre Knupp and Moe Cooperberg of the International Leather Goods, Plastics and Novelty Workers Union; Patrick Clancy, United Auto Workers; Roman Gralewicz, Seafarers International Union of Canada; William Punnett, Ontario Federation of Labor; and Fred Tabachnick, the Canadian Union of Public Employees, and their wives. (International Ladies Garment Workers Union president Gilles Gauthier was scheduled to go, too, but was held back by a strike.)

The fund raising campaign, conducted by Histadrut, will culminate with a luncheon in Silcoff's honor Sept. 11 at Ruby Foo's restaurant. The guest speaker will be Health and Welfare Minister Monique Begin.

Maurice Silcoff is considered the dean of the Jewish trade union movement," said Abraham Shurem, a former secretary-treasurer of the Amalgamated Clothing and Textile Workers Union and now national secretary of the Canadian Association for Labor Israel. "He has the admiration not only of labor but of most of the manufacturers for the way he has conducted union affairs for so many years."

Silcoff uses what he calls "the constructive approach" to collective bargaining, keeping the members well informed as to their rights but also their limitations. "We try to obtain the best possible agreement without putting the manufacturer out of business. This is accomplished by dealing with manufacturers in an intelligent, mature manner."

After immigrating to Montreal from his birthplace, Dublin, Ireland, Silcoff worked in the ladies' hat industry from the mid-1920s before becoming a union leader. The proof of Silcoff's approach has been in the fact that the labor agreements he has negotiated have been approved by the membership by overwhelming majorities in secret ballots over the years.

"Union members have to know what they can and cannot change. For all the imperfections of the free enterprise system, a better system has not been found," he said. Communists have not tried to infiltrate the hatters' union since the 40s.

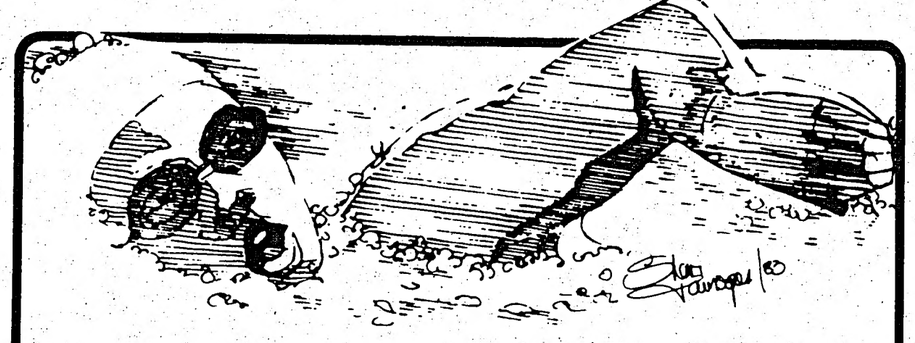
Silcoff has refused to affiliate with the Quebec Federation of Labor because of differing views of politics.

In the early years of his leadership, 40-50% of the members were Jewish and the rest mostly French-Canadians. Today, there are very few Jews and the francophone membership has also dwindled in relation to the more recent immigrants, such as Italians and Orientals. The manufacturers have always been and still are primarily Jewish.

Silcoff was an active member of the Joint Advisory Committee of the Jewish Labor Committee and Canadian Jewish Congress which lobbied the federal and provincial governments for much of the human rights legislation taken for granted today.

In 1948, Silcoff visited the displaced persons camps in Germany and Austria as a representative of the Canadian government and brought some 600 refugees to Canada. The heads of the families were given employment in the hat and cap trades, with the co-operation of the Canadian Hat and Cap Manufacturers Association.

In 1978, Silcoff and a number of other Quebec-based trade union officials joined forces in presenting a brief to the Robarts-Pepin Commission on Canadian unity. They expressed their full support for federalism, arguing that it would be the workers who would ultimately pay the price for Quebec's independence from Canada.



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- Watch a slide presentation
- Take part in a free fitness class
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Bloor Branch,
750 Spadina Ave., 924-6211
- Register for pre-school, children and adult courses
- 10:00 a.m.-11:30 a.m. Brunch for inauguration of Bloor YCC Computer Club
- 11:30 a.m.-1:30 p.m. Open house for Downtown Jewish Community School

Sunday, September 18th, 9:00 a.m.

North/East Branch,
7015 Leslie St., 889-0813
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What kind of people helped save Jews?

Researchers seek rescuers of Holocaust survivors

CANTON, N.Y. —
After four decades, countless books and articles, and dozens of film treatments of the subject, the Holocaust still has much to teach humanity about the nature of good and evil.

That is the conviction of two St. Lawrence University professors who are currently engaged in a search for non-Jewish "rescuers" who helped to save the lives of an estimated 200,000 Jews, and for any of those Jewish survivors whom they helped to save.

History professor Dr. Lawrence Baron and Dr. Ted Linn, university chaplain, share an interest in teaching courses that focus on the moral issues raised by the Holocaust. The two recently became members of the research team for the Study of the Altruistic Personality, a project headed by Prof. Samuel Oliner of Humboldt State University in California, and funded by a $350,000 grant from the American Jewish Committee.

Oliner is himself a Holocaust survivor who was rescued by a Polish family.

The study is specifically designed to locate and interview any persons in North America and abroad who may be able to shed some light on the motives of those who were in any way involved in assisting the Jewish victims of Nazi Germany. **Baron and Linn will be concentrating their efforts in the northeast United States and in Canada — especially the Montreal and Toronto areas.**

The two scholars voice a common complaint that most studies of altruism are so-called "hothouse" studies, insofar as they are performed under carefully controlled situations within a university setting. True altruism, they contend, occurs at times of stress, passion, and even life risk.

They say they are prepared to approach their study with as many precise methods of evaluation as are commonly used in behavioral science research. The basis of the study is a number of hypotheses about altruism which Prof. Oliner developed.

Many of the Holocaust rescuers may have helped because of their positive role models, moral upbringing, or religious beliefs, because they felt drawn to fellow human beings when under stress, or because they were familiar with a victim's family or culture.

Still others may have helped because they had the physical or financial ability to do so. Some rescuers may have been persecuted themselves or have been outsiders within the broader community. And yet another group of rescuers may simply have been motivated by a sense of adventure.

"Whatever we learn about the rescuers and their motives," Linn says, "could have far-reaching implications in all levels of education. Teachers and parents everywhere are concerned with classroom experiences that seem to focus exclusively on facts rather than values.

"By attempting to discover what made the Holocaust rescuers help the Jewish victims, we hope to contribute in some way to some serious rethinking about course content, about what can be done to direct attention to discussion of moral values."

Both men agree that an immediate benefit of their work will emerge in their own courses that treat the Holocaust. Baron says that "too often the reaction of Christian students to Holocaust facts is one of guilt and fatalism. 'If I had been there, I suppose I couldn't have acted in any way to alter the Nazi plan' is a comment I've heard too often.

Minimize pessimism

"If we can demonstrate through our study of altruism that in fact there were some forces for good at work during the Holocaust, then maybe we can minimize that awful sense of pessimism that's been fostered by so many events in 20th century history."

By showing how surviving Jews often depended upon outside help — in Denmark and Italy, for example — Baron and Linn hope to reveal that non-Jews in Nazi-occupied Europe had a choice to be other than accomplices or bystanders to Jewish suffering. Oliner has written that the rescuers deserve to be "as well known as the Hitlers and other tyrants."

Scholarly assessment of the Holocaust, the two men note, began to reveal the interdependence of Jews and non-Jews only within the last two decades. For much of the earlier period, the common view was that the Holocaust was a uniquely German phenomenon.

They point to the upcoming trial in France of Klaus Barbie, which they feel will reveal the extent of German reliance on the co-operation and indifference of native populations in implementing the "final solution."

Linn says he has had a lifelong concern with Jewish-Christian relations, especially with Jewish frustration with Gentiles, and Gentile stereotyping of Jews and Jewish culture. "Our study will show the value of a dialogue focusing on the acceptance of differences rather than on mutual attempts to proselytize."

Baron has published an article, Haven From the Holocaust, which details the 1944 arrival of 1,000 Europeans who came to Oswego, NY, in their escape from Nazi atrocities. "While doing research for my article," Baron says, "I wasn't able to find sufficient analyses of the reasons why those who helped Jews acted as admirably as they did."

He then discovered Oliner's work. That began an exchange of correspondence which led to his own and Linn's involvement with the Altruistic Personality Project.

The two teachers are anxious to establish contact with rescuers of Holocaust victims and with those whom they rescued. Those with information to contribute may write to Dr. Lawrence Baron at the Department of History, Piskor Hall, St. Lawrence University, Canton, NY 13617.

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לֹא בַּשָּׁמַיִם הִוא
("It is not in the heavens"—Deuteronomy 30:12)

For every Problem there is a simple Solution...
which is usually wrong. attributed to H.L. Mencken

Two men are crossing a desert. They are three days from the nearest water hole.
One of the men is carrying a canteen. The canteen holds three days' supply of water—for one man.
Should they divide it? Then both will die.
Then what is the obligation of the owner of the canteen? One opinion says—A man must not stand by and watch his fellow man die. He should share the water with his companion. Another says—Preservation of one's own life takes precedence. The owner of the water must drink it and live.
Not so simple, is it? If you don't see a simple, obvious solution, you're in good company, because the discussion is nearly 1900 years old.
It is recorded in the Talmud, and here is the interesting thing:
Both opinions are presented in the Talmud, the prevailing and the dissent.
Why both? Because Judaism recognizes life's dilemmas and the difficulty of knowing how to handle them. The truth is, for most significant issues there is no simple solution.
Euthanasia? Abortion? Freedom of expression/Pornography/Skokie?
In most cases, it just isn't clear what God wants us to do. Nor is it clear what is right.
In times like these, we are sorely tempted to accept an easy fix for our problems, and there are surely enough political and religious groups ready to offer them. Unfortunately, simple predetermined answers tend to be simpleminded, and therefore dangerous.
But there is an alternative.
Although there is no one simple answer, we have a process for struggling with the issues.
For us, Judaism is that process.
It begins with the Torah, a set of guidelines for living. And it continues in the recorded history of people wrestling with life's dilemmas—people who, with one eye on the Torah and one eye on the present situation, have used their God-given intelligence to find a way to act in a confusing world.
We are not helpless.
We have the Torah.
We have the recorded history of Talmudic and continuing arguments.
We have each other.
If we can wrestle with each other's ideas and traditions with respect for one another and respect for those traditions, we will be strengthened. And perhaps we will be fulfilling what God really wants of us.
The process is hard. Harder than the easy fix. But for us it is the only mature, responsible, and truly religious way.
It makes us Jews.

לשנה טובה תכתבו ותחתמו
Our very best wishes to all our friends, Jews and non-Jews.
May you be recorded in the Book of Life for a year of peace and happiness.

AND THE BUSH WAS NOT CONSUMED

The Jewish Theological Seminary of America

Publication of this High Holy Day Message of The Jewish Theological Seminary of America has been made possible by the undersigned. Permission to reprint granted on request. Single copies available from Irving S. Shapiro, Chairman, Committee on High Holy Day Message, 3080 Broadway, New York, NY 10027.

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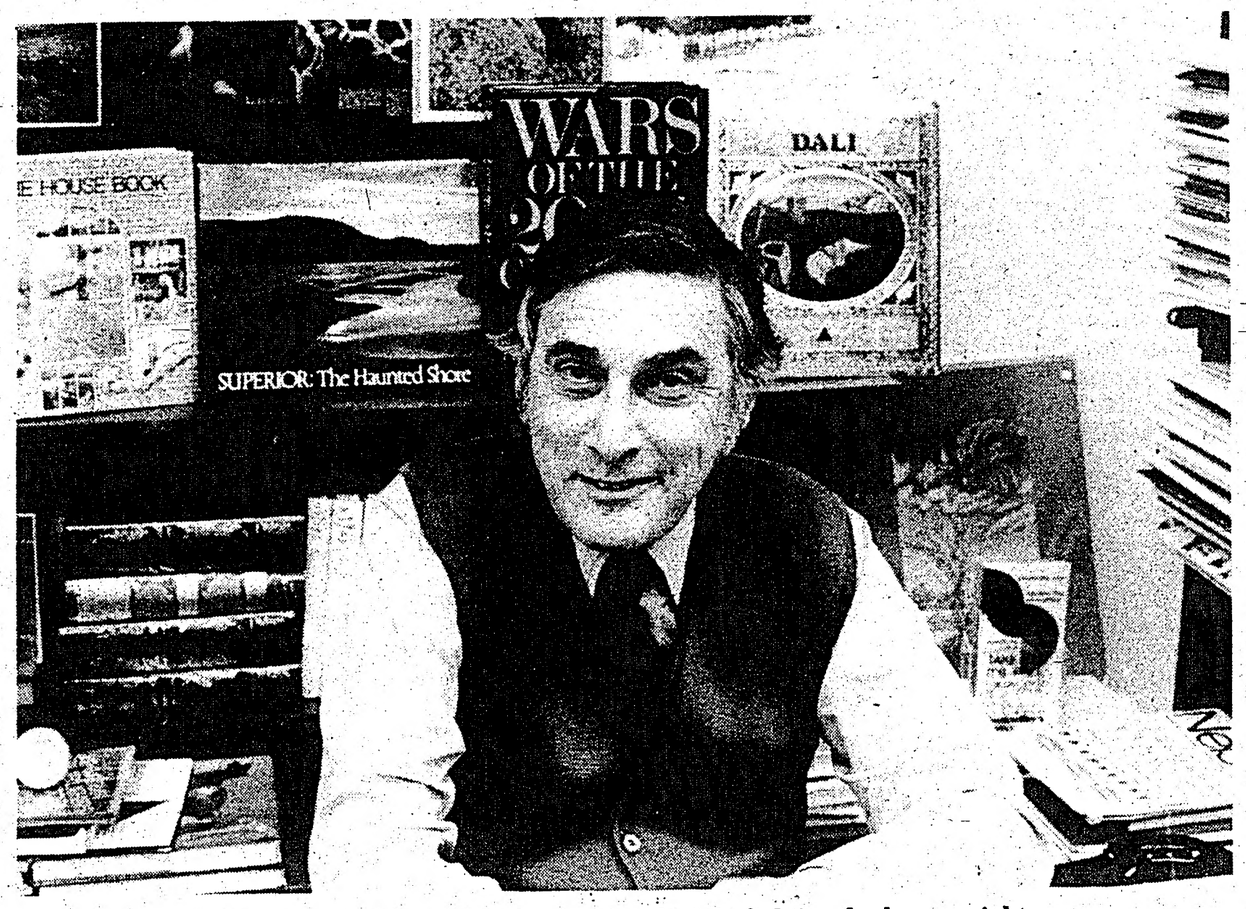
Organizations and People

It's a long road from Montreal to Manitoba

Ex-newsman is ball of fire as human rights head

By
MATT BELLAN
[Editor, Jewish Post of Winnipeg]



Abe Arnold takes a break from his hectic schedule fighting for human rights.

WINNIPEG —

Abe Arnold sat at his desk at the Manitoba Association for Human Rights and Liberties (MARL) sipping a soft drink and pouring over his papers.

In 60 minutes he put finishing touches on a brief supporting French-language rights, squeezed in a phone conversation with a Free Press editorial writer, granted an interview, and issued frequent instructions to a secretary — before rushing off for an appointment with a government bigwig.

At 61, this lanky, energetic, outgoing fellow has been serving for several years as executive director of MARL. And he appears to be living up to his reputation as a "ball of fire."

Formed in 1978, MARL operates out of a large office in a modern building on Elgin St. It acts mainly as a civil liberties watchdog — and its members are individuals concerned about human rights.

As its director, Arnold organizes the activities of MARL's many volunteer committees, plays a key role in preparing briefs to government on civil rights issues, and, among other chores, sometimes acts as the organization's spokesman.

His present work is only the latest in a lifetime of varied assignments he has tackled in cities across Canada — in fields ranging from journalism to book writing to community fund raising, and organizing.

"Civil liberties — I think that was one of the things I was always interested in," Arnold said, explaining how he ended up in his present job. "Even as a kid (growing up in Montreal), I wrote editorials for the YMHA paper about peace."

After working in a garment factory, the young Montrealer got a fulltime job in 1945 writing for and helping edit the Canadian Film Weekly, and freelanced for other magazines. He married Bertha the same year.

In 1942 Arnold moved to Toronto, where he served as editor of an Anglo-Jewish weekly news service. Next, he succeeded Nathan Cohen as editor of the English section of Vochenblat, a leftwing Jewish weekly. (Cohen, who later gained fame as a sharp-tongued Toronto drama critic, wrote his first drama reviews for Vochenblat.)

In 1948, Arnold's chronic asthma prompted him to move to Vancouver, whose Jewish Community Council hired him to publish and edit the Jewish Western Bulletin.

He stayed with that newspaper from 1949 to 1960 and Bertha pitched in, too, serving as advertising and business manager. "Two of us were working for one salary," he recalled.

(In Winnipeg, Bertha served as executive assistant to Saul Miller, when he was a provincial cabinet minister. She now works as a fund raising campaign director for the Manitoba Heart Foundation. The Arnolds have three children: Mark in Halifax and Shelley and Frances in Winnipeg.)

In 1960, the Arnolds moved back East, and he worked as public relations director for the Jewish Federation of Montreal, spearheading its fund raising campaigns. Five years later, they came to Winnipeg, where he served until 1973 as regional director for Canadian Jewish Congress.

Among other activities here, Arnold helped found the Jewish Historical Society of Western Canada, which he served as a part-time director from 1973-75, and was also one of the founders of the Chai Folk Arts Council, writing the script for Chai's first show at the Centennial Concert Hall.

He also did freelance radio broadcasts and wrote newspaper articles, including a regular column for The Jewish Post and Canadian Jewish News about the history of Jewish life in Canada, and contributed essays to several books on that subject.

Collaborating with William Kurelek, the acclaimed Ukrainian-Canadian artist, provided a fascinating interlude for Arnold in the mid-1970s.

Through an acquaintance, he heard Kurelek planned to do a series of paintings about Jews . . . in gratitude because his first patrons were Jewish.

In 1974, Arnold met the artist at a conference and suggested they work together on a book. Kurelek contributed a series of paintings of Canadian Jewish scenes, and Arnold wrote a 50,000-word essay tracing the history of Jewish life in Canada.

Published in 1976, Jewish Life in Canada has sold 12,500 copies and is going into a reprint edition. As for Kurelek, "he was very religious, a real humanist," Arnold recalled. "I probably would have done a second book with him . . . But he died of cancer."

Arnold had been involved in civil rights causes and groups as director of the Canadian Jewish Congress and earlier.

In 1978, he and eight other Winnipegers set up MARL, as a successor to a civil liberties group that has folded a few years earlier because of lack of funds and membership.

He started working for MARL as a volunteer director, but by his third year there, was on full time salary.

The organization has a membership of about 500, and has 60 organizational member affiliates ranging from the Canadian Council of Christians and Jews to ethnic organizations, neighborhood councils and family service agencies.

Among other things, MARL reviews existing or planned legislation and comments on areas of it involving human rights; it also helps individuals who feel their human rights have been abused, and issues reports and statements to the public on racial discrimination and other human rights issues.

"Some people think we're duplicating the work of the Human Rights Commission, but it's not so," Arnold said. "They have a mandate to fulfil the terms of the Human Rights Act, but a lot of things don't fall under the Human Rights Act." Among other things, "we try and refer people, tell them where they can get help . . ."

Are Jews today as committed to human rights issues as Jews were in the 1960s, when many were prominent in the movement to gain more rights for American Blacks.

In Arnold's view, some Jews, like some Gentiles, have become increasingly rightwing and distrustful of civil liberties groups and causes in recent years, "but this doesn't mean Jews are not active. Many are involved in MARL."

He recalled the story of an Orthodox rabbi elected to parliament in Vienna after the 1848 revolution there. "The rabbi was asked why he sat with the left. He said: 'Because Jews have no right(s).' "

Arnold takes a "non-partisan" approach in his job, and he's committed to working equally hard for all groups' and individuals' civil liberties. But "it seems to me a Jew has to work for human rights and equality for everybody," he concluded. "You can't just work for yourself."

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Mayor

Olim pay modest rent

Increase in aliya creates problems for housing

By
CINDY KAYE

JERUSALEM (JTA) — It is said that "good always comes with bad."

This is the case in Israel in recent months as olim have been arriving here in large numbers, predominantly from Western countries. The difficulty in housing some 7,000 new immigrants who came here over the last six months accompanies the surge in aliya.

According to Ilan Rubin, deputy director-general of the Jewish Agency's aliya department, aliya is up overall by 23% so far this year compared to last year. "The absorption centres are practically 100% full, taking into account the reserved places slated to be filled during the very near future by expected olim," Rubin said.

The housing problem is a recent one. It is a combination of the dramatic turn around in aliya during the first half of this year — aliya was up 50% from the West but the drop in the number of olim from the Soviet Union and other Eastern bloc countries has tended to bring down the significance in the overall rise in the number of olim — and the fact that approximately 20 absorption centres were closed for the last three years because there was no need for such facilities while relatively few immigrants arrived here.

"The closed centres along the periphery of the country, such as those in Dimona and Maalot, which might possibly be reopened, are unattractive to olim and therefore do not help us," said Rubin. "The absorption centres belong to the ministry of housing. When they were not being filled, the ministry demanded them back and now they are being used for other purposes, such as student housing centres, residential flats and other forms of public housing."

Rubin noted that in Kiryat Shemona, the absorption centre was placed under the army's jurisdiction. As a result, these buildings are no longer available to be reverted back into absorption centres.

Rubin explained that since Jewish Agency funds are "too tight to be able to invest in building," that is not an option. Another situation which exacerbates the shortage of space in absorption centres is the shortage of low rental public housing.

"Olim are supposed to leave the absorption centres after six months — which is the approximate amount of time it takes to absorb them," Rubin said. "By then many have found work and have completed the ulpan (Hebrew study). But the number of olim leaving after six months has decreased because public housing is not readily available."

It's a fun time as youngsters and adults join in the hora while waiting to embark on Kadima Aliya. [Carol Gooter photo].

Presently, the average stay in an absorption centre is one year. A small percentage of olim have even stayed as long as two years.

In addition to the shortage of housing, some olim remain because it is so inexpensive to live in any of the immigrant housing centres.

A family of four, in a 3-room apartment in an absorption centre pays close to nothing, "a mere token", as Rubin put it. After that, if no member of the family has found work during the next six months rent amounts to $30 a month. If one family member has found work, rent increases to $100 a month or 25% of the incoming salary, depending on which is lower.

Temporary hostels, which are absorption centres which do not include Hebrew courses for their occupants, are slightly more expensive. Rent starts at the beginning of the immigrant's stay — comparable to a non-employed family's costs in an absorption centre during the second 6-month period of their stay.

After three months in a hostel, employed occupants are obligated to pay 25% of their salaries toward rent.

3,500 places available

Permanent residences for olim also exist. There are 3,500 places available and they are filled to capacity, not to mention the extensive waiting list which accompanies this option.

Olim pay a modest rent and are entitled to remain in these apartments for an indefinite period of time. In addition, they are permitted to bring spouses into the apartments. Only after they have children are they expected to move.

In all, there are 72 centres available to olim, 30 absorption centres, 11 hostels, and 31 permanent residences. The budget alloted to operating these facilities is $20 million a year. This money covers staff salaries in the facilities, such as ulpan teachers (where applicable), maintenance, rental costs and utilities.

The aliya department has indicated the need for increased housing facilities to the housing ministry. This request came after the aliya department raised the rents of olim who remain in centres and are employed.

The housing ministry, headed by Deputy Prime Minister David Levy, would rather olim purchased apartments with the aid of extensive loans, rather than living in public housing, Rubin explained.

The problem with this idea is that a gap still exists between the loans provided and the amount of capital the immigrant must supply, Rubin said. In addition, interest costs run approximately $200 a month on a full-scale loan.

"There are around 1,000 unsold apartments in Jerusalem which will eventually be turned over to the government because they cannot be sold by private builders," Rubin said. "These could be reverted into public housing units. In addition, we suggested that olim pay a higher rate than the welfare recipients who are also entitled to this housing."

Meanwhile, Rafael Kotlowitz, head of the WZO immigration and absorption department, predicted that some 13,000 immigrants from the west are expected to arrive in Israel by the end of the year, a record high since 1974. But he warned that without proper housing, immigration might once again decline.

In addition to the overcrowded conditions in the absorption centres and other transition institutions, Kotlowitz noted that because of pressure on aliya offices overseas, potential immigrants sometimes must wait up to two weeks before they can be seen by aliya officials.

According to Kotlowitz, the breakdown in immigration from the West this year will be: North America, 4,200; Latin America, 3,800; France, 2,300; United Kingdom, 1,500; and another 1,700 from other Western countries.

Kotlowitz said he also expected some 5,000 immigrants from the East bloc and Third World countries, 1,900 from Romania, 500 from the Soviet Union, and 1,500 from Africa.

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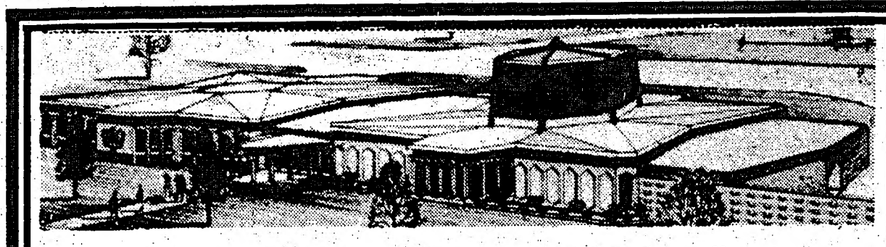

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New study refutes old claim

Yordim count creates controversy

By
WESLEY GOLDSTEIN

MONTREAL —

Despite popular belief, the "business of yordim" has never been a major problem for Israel, says the chairman of the Jewish Agency, Leon Dulzin, who was in Montreal recently.

Responding to a controversial study on Israelis living in the United States, Dulzin said every free and democratic country has its share of emigrants, but insisted that the level affecting Israel should not be overemphasized.

"It's a problem, but not a major problem for Israel," he claimed, adding that those who present it as a tragedy are overdramatizing the situation. "We shouldn't exaggerate it."

The controversy stems from research done by two graduate students at the Hebrew Union College in Los Angeles, Pini Herman and David LaFontaine.

In their recently-released Master's thesis based on figures from the U.S. Immigration and Naturalization Service, they claimed there are about 100,000-130,000 Israelis now living in the U.S.

These figures contradicted those issued by Shmuel Lahis, former Jewish Agency director-general, in a widely-circulated and often-quoted 1980 study.

In Israel, Lahis, who said there are up to 500,000 Israelis in the U.S., condemned the new report, calling it dangerous because "it could lull us into apathy."

But according to Dulzin, the student report is probably closer to the actual situation, although he admitted it is hard to gauge the actual situation because many yordim intend to return to Israel. He dismissed the Lahis report as "not serious," claiming it was hastily done and without proper scientific method.

As a result, he added, the Lahis report was quickly rejected by the Jewish Agency.

"Our figures show about 300,000 yordim around the world, but that's the total since the birth of the state," he declared.

Entering into a new phase

Dulzin made his remarks during an interview with The CJN. He was in Montreal on behalf of the Combined Jewish Appeal, as well as to meet with local representatives of the Canadian Zionist Federation.

Discussing the topic of aliya, Dulzin estimated that Israel would receive about 18,000 new immigrants this year — a 25% increase over 1982 — with about 5,000 coming from "distressed" countries, such as the Soviet Union, Romania and Ethiopia. Canada, he added will account for about 500 of the new Israelis.

He said the Jewish Agency is in the process of developing new educational programs to encourage aliya, aimed primarily at "trying to expose our youth to the Israeli experience."

Dulzin said that as a result of a unanimous resolution adopted at its June General Assembly, the Jewish Agency will soon be entering into a new phase, with Diaspora communities taking some responsibility for aliya. The board of governors, he said, will meet in October to discuss implementation of this resolution.

On the question of immigration from distressed countries, Dulzin said the situation for the foreseeable future is not promising. With respect to the Soviet Union, he said the doors have been virtually closed, but added the increase of anti-Zionist committee material emanating from that country indicates the kremlin is "taking very seriously our campaign for Soviet Jews.

"It proves we have to continue our fight, because the Russians are very sensitive."

On the subject of Ethiopian Jewry, he maintained that Israel is doing its utmost to rescue those desperate people, despite criticism being leveled by concerned groups.

"We are being slandered," he said, "because the Israeli government is dedicated to rescuing all the Jews there.

"Second best" place to live is fine for dedicated rabbi

By
PATRICIA RUCKER

TORONTO —

Rabbi Menachem Gopin's strong religious Zionism has led him and his family to Toronto.

"When Rochel (his wife) and I visited Toronto a few years ago," he recalls, "we said if there was anywhere we would like to move — except Israel — it would be here."

And so, when he was offered the position of national executive director of the Canadian Mizrachi-Hapoel Hamizrachi Organization, with Toronto as his home base, he accepted.

The Gopins and their five children are now settled in their "second-best" place to live . . . while he works to encourage the growth of the religious Zionist groups in Canada.

Gopin believes there are hundreds of Jews who have belonged to Mizrachi-affiliated B'nai Akiva synagogue groups, who have attended B'nai Akiva camps or who have studied in Israel and who share a commitment to religious Zionism.

Supporting Mizrachi, Gopin stresses, is a natural way to express "a belief that the land of Israel can become a place where the Jewish people can flourish religiously.

"As an individual, one can support only a certain number of institutions, but as a member of Mizrachi, one can support over 200 institutions from Bar-Ilan University to the yeshivot hesder (the special yeshivas for

Rabbi Menachem Gopin

religious boys doing their military service in combination with yeshiva study)," he explains.

The Mizrachi Party in Israel is formally allied with the National Religious Party, which has been a part of both Labor and Likud coalition governments, Gopin points out.

The establishment of the yeshivot hesder is typical of the policies the Mizrachi organization supports in Israel, says Gopin. Students in these special yeshivot learn and fight together for a total of three years in alternating 6-month periods.

Mizrachi began working to make the concept better known shortly after the Six Day War in 1967, "to preserve the unity of each yeshiva in one army group," Gopin explains. The units have proved their commitment by their higher-than-average casualties.

"We understand that Israel needs to be a modern state," he sums up, "but we believe it should be a beacon of light to the world through its Torah. When one joins Mizrachi, one supports that philosophy."

In addition to increasing membership, the 34-year old Gopin, who has served as a congregational rabbi and educator in Jacksonville, Fla., and New London, Conn., is responsible, with national president Kurt Rothschild, for co-ordinating programming of Mizrachi chapters across Canada. He and local Toronto chairman John Sanders are also heavily involved in plans for a major fund raising concert later in the year.

The national office of Mizrachi remains in Montreal, but Rabbi Gopin was sent to Toronto "because of the potential for [membership] growth that Toronto shows," and because it is easier for him to cover the entire country from Central Canada, he told The CJN.

While Mizrachi-Hapoel Hamizrachi is not administratively connected with the B'nai Akiva youth organization or the Mizrachi women's organization, they work very closely together, "and we support them in any fashion they need," Gopin said.

He and his family find Toronto a warm and friendly place, with "a tremendous sense of unity." But, as befits religious Zionists, their stay here will eventually lead them to their first choice — Eretz Yisroel.

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Rabbi teaches course at Jerusalem university

Diaspora educator calls Melton Centre remarkable

TORONTO — Rabbi Irwin Witty, executive director of the Toronto Board of Jewish Education, recently became the first Diaspora educator and scholar to teach at the Hebrew University of Jerusalem's Melton Centre for Jewish Education in the Diaspora.

"It was an exciting place to be," Witty said in a recent interview. He was teaching at a 3-week course for about 100 Jewish educators who came to the centre from all over the world. "Each was a long, demanding day, but the whole tone was a very serious one of learning, growth and professional development."

Rabbi Irwin Witty

Witty talked about the value of the work done by the centre and of the use to which it is being put in the day schools here.

"Nobody else in the Diaspora is doing this job — they're all just doing a piece, along organizational or denominational lines. Many Israelis are interested in doing something for Jewish education — read 'Jewish survival' — and also, in turn, of becoming sensitive to, and learning about, what is in the Diaspora, good and bad, so having this Centre in Israel makes good sense," he said.

"There is an effort to introduce some of the centre's material on Jewish values into some of the local day schools and there is a growing respect for the fact that there is an organization in Israel that in time will make a real contribution to schools in the Diaspora.

"They have a resource centre at the Melton Centre that is just remarkable, and the Hebrew University's library is overwhelming."

Students in the program took a variety of subjects, in English or Hebrew, ranging from Judaism in the contemporary world to preschool teachers' seminars on art and music.

One of the courses Witty taught was on Jewish education in Canada, which he gave to students getting their Master's degree in Jewish education.

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לשנה טובה תכתבו

Sculptor-cum-entrepreneur breaks silver tray syndrome

By
CYNTHIA GASNER

Sculptor May Marx surrounded by material in her Elm Grove studio.

TORONTO — Until she was 32, May Marx never touched clay or a plaster cast, and never pictured herself as a sculptor.

Now, some 20 years later, the acclaimed Canadian sculptor, teacher and author is breaking away from being a secluded artist — who created massive art pieces and taught at Humber College — to being an entrepreneur.

"My intention is to create fine art, on a smaller scale, strong enough to grace an executive's desk and good enough to symbolize recognition of achievement," she says.

The idea is catching on.

The Broadcast Executives' Society selected an original May Marx bronze as its Achiever award. The first recipient was Gordon Lightfoot and Marx was a guest at the presentation.

"It was a spectacular showbiz presentation," she says, "and this will be an annual event with a presentation of my bronze sculpture."

Other companies have followed suit. Among them the A.E. LePage Award of Excellence and the Manulife First Among Equals award.

"It's fun, challenging and pioneering. I'm breaking the silver tray syndrome," she says enthusiastically.

Marx, a past president of the Sculptors' Society of Canada, has received many Canadian awards for her work. She was one of the four sculptors selected to represent Canada at the 2nd International Biennial of Sculpture in Budapest, and has seen her work exhibited throughout Canada, as well as in Paris, Brussels and England.

She believes that "we are all caught up in inexorable destiny...

"My destiny was to become an artist. I never set out to be one, but a wonderful miracle happened."

When she begins a new piece, carving the model in styrofoam, Marx says she never knows what will come out.

"It just grows — I become an observer of what my hands are doing and it's always a surprise. Every day, I wake up happy and excited about what I will create."

Marx describes her art form as "urban abstract."

"It is urban because I am a product of Toronto, but my art also reflects our mechanized age."

Her pieces have strong, high, clean lines, and are highly polished solid bronze, meticulously finished and mounted. A special lacquer finish makes them impervious to the elements.

The new desk-size bronze pieces are miniatures of her large works which she will continue creating.

"Ordinary people with small budgets should be able to purchase beautiful Canadian sculptures — and I want people to buy them for Mother's Day, for a special wedding gift or just to enjoy them."

The miniature sculptures run from $250 to $3,000, at her studio, 61 Elm Grove Ave. For an appointment call 537-0221.

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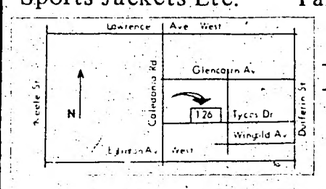

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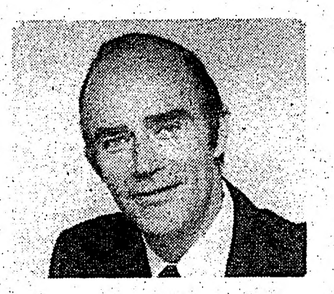
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We extend best wishes to all members of the Jewish Community for a happy and healthy New Year.

לשנה טובה תכתבו

Planner says hearing impaired feel isolated

Deaf will be able to "hear" Holy Blossom services

By
CYNTHIA GASNER

TORONTO —
All of his life, Martyn Wayne wanted to be part of the Jewish community, but because of a hearing impairment, had to stand on the sidelines.

For the first time in Toronto, Wayne and all deaf and hard-of-hearing Jews will be able to participate in a special Rosh Hashanah service at the Holy Blossom Temple on Friday, Sept. 9 at 10:30 a.m. (CJN Aug.25). The service will be spoken and signed by Rabbi Elyse Goldstein and FM transmitters will be available.

The hazel-eyed, slim, blond, 30-year-old Wayne, who has a Robert Redford-look, became deaf at the age of 6 months. He says it is believed that his deafness was caused by a sensitivity to medication.

Wayne is a technical planner with the Metropolitan Toronto Planning department.

He says he has fought all his life to remain in the Jewish world "but many others have been lost as Jews.

"I was lucky," he said at a planning meeting for the Rosh Hashanah program. "I was one of the few boys with a severe hearing problem who had a chance to study some Hebrew and to have a bar mitzvah.

"And now Holy Blossom has offered us an opportunity to attend a special service. The Temple is also prepared to hold a service every month, as well as other religious and educational programs if those of us with hearing impairments show an interest in these programs. Now it's up to us to show that there is a need."

Phyllis Spivak, recently appointed by Holy Blossom Sisterhood as the community relations educational co-ordinator for the hearing impaired, is the driving force behind the new religious project.

"It became evident to me that some of our congregants and others in the Jewish community with hearing disabilities felt isolated from their Judaism. The Temple board was delighted to find Rabbi Goldstein who, along with her other activities, could sign."

Wayne is president of the Toronto Jewish Society of Hearing Impaired (TJSHI), the organization invited by Holy Blossom to spearhead the new religious program.

"Until recently, most people with hearing disabilities just stayed home," says Wayne, "or if they went to services with the family, they merely turned the pages and pretended they understood."

Arthur Gunter, the secretary and advisor of TJSHI, lost his hearing at the age of 4 from German measles and rubella. He says: "We want a Jewish identity and we can only achieve this with the support of community organizations working along with individuals with hearing problems."

Gunter, 27, graduated from Humber College's rehabilitation counselor program, and has a summer job with the Metro Toronto social service department.

Although he is "profoundly deaf" he has above-average speaking-tone skills in both lip-reading and oral communication, which makes the interviewer forget that his hearing is severely impaired.

"Hearing problems are invisible disabilities," says Gunter, "and most people cannot see the problem — therefore they cannot understand it. You can close your eyes and feel what blindness is, but you can still communicate orally with others. Very few people can appreciate our isolation — the world of total silence.

"But, today with total communication — that is signing, lip-reading and voice with electronic devices — we can make programs accessible to people with every level of hearing problem."

Wayne feels that little has been done in the Jewish community for the deaf and hearing impaired.

"TJSHI is grateful for the help its members receive from organizations such as the National Council of Jewish Women and B'nai B'rith Thornhill, but this is just a start," he says. "We need much more — we need cultural, religious and social programs."

Wayne says that all deaf and hard-of-hearing Jews in the community and their friends and family are warmly invited to attend the Rosh Hashanah service.

"This will probably be the first time many of them will have access to services they can understand, rather than being outsiders standing on the edge of the Jewish world."

For additional information about the Rosh Hashanah service at Holy Blossom Temple, call Phyllis Spivak at 486-7141. For membership and activity information on TJSHI, call Art Gunter at 226-0679 (voice or TTY — telecommunication).

Martyn Wayne, right, demonstrates the shofar to Arthur Gunter who signs the word. The shofar will be used at a Rosh Hashanah service at Holy Blossom Temple for the deaf and hard-of-hearing.

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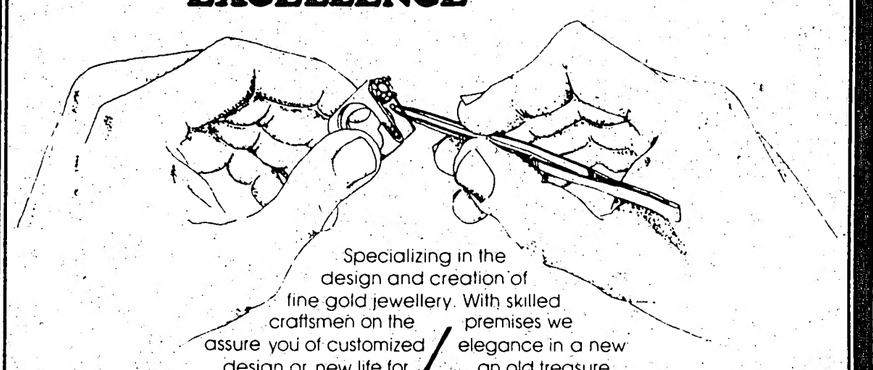

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לשנה טובה תכתבו

Paper marks triple anniversary

Denver's history laden with Jewish successes

By
JOSEPH POLAKOFF

WASHINGTON —
Denver's Intermountain Jewish News is marking a triple anniversary.

It is 70 years old; in the Goldberg family's relationship, 40 years; and for Miriam Goldberg her 10th year in succession to her late husband, Max Goldberg, as editor and publisher.

While tributes flowed in recognition of its services, the newspaper editorially sounded a warning. It said: "We report about a community with an extremity of achievements and problems. On the one hand, we have come to occupy positions in American Jewish leadership; and we have nurtured great growth in our local educational, philanthropic, and defence institutions.

"On the other hand, we have in our midst a great number of Jewishly unaffiliated individuals. The intensity of Jewish commitment is growing; the breadth of commitment is shrinking. We shall have to find a way to direct our achievements to broader sectors of our community."

An assembly of letters congratulating the IJN on page 3 of the anniversary edition included those from President Reagan and Colorado Governor Richard Lamm.

In these letters and in numerous messages the writers frequently addressed Miriam Goldberg and her staff for their dedication to communities in the Rocky Mountain area. Besides metropolitan Denver, the paper serves Jewish communities in other parts of Colorado, Wyoming, Montana, Idaho, Utah and New Mexico.

"Since 1913," Reagan wrote, "The News has served the Jewish community in the Rocky Mountain area by providing in-depth coverage of Jewish affairs at the local, national and international levels. I know the readers of this fine publication are appreciative of the high quality of reporting you provide from bureaus in Washington and especially the State of Israel. In this time of crisis, it is important that all of us remain abreast of the situation in the Middle East."

Governor Lamm wrote: "The Intermountain Jewish News, founded by Colorado pioneers 70 years ago, guided by the Goldberg family for the past 40 years, and by Miriam Goldberg since the passing of my dear friend, Max Goldberg in 1972, has served as a beacon of intercommunal understanding and an open and honest purveyor of news."

Denver's Jewish history is laden with dozens upon dozens of Jewish successes, communal and personal, throughout the Rockies and includes establishment of the internationally famous National Jewish Hospital that was opened in the dry air of the mile-high city in 1899 as a shelter and a haven for victims of tuberculosis, many of them from the garment district of New York at the turn of the century and for years afterwards.

In addition, there are the Beth Israel Hospital and Geriatrics Centre, the General Rose Memorial Hospital (Rose Medical Centre) and a newly built institution for child diabetics.

Denver's first kindergarten was established in 1891 after Frances Wisehart Jacobs' appeal to save "the little children" resulted in the founding of the Free Kindergarten Association.

Denver's first communal newspaper, the Denver Jewish News, was founded in 1913 through the efforts of Dr. Charles Eliezar Hillel Kauvar, rabbi of the BMH Synagogue, and Prof. A. Kaplan, then teaching at Denver University. The newspaper fell on lean years and Max Goldberg, "a promising young man" whose field was communications and was head of an advertising agency, was asked by communal leaders to take it over.

His boyhood friend, Robert S. Gamzey, a Denver Post news staffer, joined him in a partnership with Gamzey as editor and Goldberg as publisher. In 1965, Gamzey decided to move to Israel and Goldberg purchased his share of the paper.

After Max Goldberg died in 1972, his wife, Miriam, became editor and publisher.

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RAMAT GAN —
Children who are cuddled by their parents during infancy will remain demonstrative and affectionate throughout their lives.

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Mothers who take certain medications during pregnancy may give birth to hyperactive children.

These are among recent findings by researchers at Bar-Ilan University who are studying some of the earliest influences on human development and behavior.

"Most human beings are born with distinctly recognizable personality characteristics," says Dr. Malca Aleksandrowicz of Bar-Ilan's psychology department. "If we are to influence their behavior, the best time to do it is before the age of 3."

The Bar-Ilan psychologist's findings have led to an experimental program for expectant parents in Shikun Daled, a low-income housing project in Jaffa. The program, conducted by psychologists and nurses, includes instruction in how a child learns and grows, issues in parenthood and preparation for delivery.

Another program helps mothers of nursery school youngsters understand their children better and offers psychological counseling if needed. Psychologists are in attendance at child welfare clinics one morning per week.

Bar-Ilan University psychologists also meet weekly with kindergarten children to help them translate their feelings into words and thus overcome a handicap common to culturally disadvantaged children; an inability to articulate emotions and a tendency to act them out instead.

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לשנה טובה תכתבו

Honoree is popular choice

Rasminsky Fund launched for BGU

By
GAYE APPLEBAUM

OTTAWA —
The inauguration of the Louis Rasminsky Endowment Fund at Ben-Gurion University (BGU) of the Negev later this year will "forever link the Rasminsky name with the future of Israel," according to BGU vice-president Yaacov Avnon.

Rasminsky, the former governor of the Bank of Canada, is a longtime friend of Israel and its academic institutions. "The choice (of Rasminsky) is very important to us," said Avnon, a former career diplomat who describes himself as "one of the loyal and old time disciples of Ben-Gurion."

Avnon was guest speaker at an informal reception held to launch the project.

A tribute dinner is scheduled for Oct. 13 at the Chateau Laurier hotel and Erwin Koranyi, president of the Ottawa branch of the Canadian Associates of Ben-Gurion University (CABGU) expects a capacity crowd.

The fund, capitalized at $300,000, is the first major undertaking for the newly established Ottawa link in a growing chain of BGU associate organizations abroad.

Co-chairmen for the tribute dinner are Bert Migicovsky and Hyman Soloway.

The choice of Rasminsky as honoree elicited warm praise at the national level. Gerald Bouey, governor of the Bank of Canada, commended CABGU for their selection. Honorary members of the tribute committee include Bouey, Chief Justice Bora Laskin, Israel's ambassador to Canada Yeshayahu Anug and Madame Jules Leger, wife of the former Governor-General.

As well, prominent corporate executives have shown their support for the honoree and the fund. Peter Bentley of the Vancouver-based Camfor Corp., C. William Daniel, chief executive office of Shell Canada, James T. Robinson III, chief executive officer for American Express and Jack Warren, vice-chairman of the Bank of Montreal, have become subscribers for the dinner.

Avnon told the guests at the reception that Israel's first Prime Minister, David Ben Gurion, firmly believed "the future of Israel depends on the Negev."

BGU, Avnon said "considers itself the keeper of Ben Gurion's legacy. It is a university linked to an idea and a people. BGU away from Beersheba means nothing. People are our only resource in the Negev."

These four had lots to talk about at a BGU reception. From left, Norman Zagerman, Louis Rasminsky, Gerald Bouey and Hyman Soloway. [Jonah A. Libman photo].

Income generated by the fund will be used to alleviate the potentially explosive "situation between the haves and have-nots in the area. Those who settled in the region in the 50s are primarily Sephardic Jews from Arab countries.

The development towns and agricultural settlements in the area are, by and large, quite poor. Their populations remain economically, educationally, socially psychologically and culturally disadvantaged.

Proceeds from the Rasminsky Fund will be directed towards social and community oriented programs set up by BGU to integrate the disadvantaged into their society, in Beersheba and the surrounding area.

Norman Zagerman hosted the reception at his Sussex Drive penthouse with its sweeping view of the Parliament Buildings, the Prime Minister's residence, the cities of Ottawa and Hull and the Gatineau Hills beyond.

Referring to the "beautiful, commanding view, Avnon joked: "Give me 15, 25 years. I'll put something up in Beersheba to compete with it. All we need is water."

For tickets to the tribute dinner, contact these CABGU offices: Ottawa (613) 223-1116; Montreal, Sheila Kussner (514) 733-6249; Toronto, Bram Appel (416) 964-2710; Winnipeg, Sol Kanee (204) 489-3141; Vancouver, Samuel Heller (604) 224-5454.

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לשנה טובה תכתבו

Ukrainian conference attacked by Soviets

By
MOURA WOLPERT

HAMILTON — A conference on Jewish Ukrainian relations to be held at McMaster University Oct. 17 - 20 has already been attacked in the Soviet press, says political science professor Peter J. Potichnyj.

He saw these articles while in Germany this summer and immediately requested air time from Radio Free Europe in Munich, which gave him 30 minutes for a detailed reply.

The conference, he said, is the first on this topic ever to be held anywhere in the world and will explore "publicly and in a cool, calm and dispassionate way" the entire history of Jewish-Ukrainian relations from the Kievan period in the 10th century, when Jews first settled in the area, to contemporary relations in both the Soviet Union and North America.

It comes in response to "a long, rambling paper" on the subject by Potichnyj and his colleagues, Prof. Howard Aster, which they first presented to the Canadian Society of Slavists at the Learned Societies Meeting in Ottawa in June, 1982 and again at a conference in Washington the following September.

The reaction in Ottawa was "very interesting" and the turnout at their meeting "larger than at most," Aster said, while from the response to the Washington conference "it became clear that there was a need for a fuller gathering."

The two professors are co-chairmen of the organizing committee of the conference, in which distinguished scholars from Israel, Harvard, the University of Michigan and Georgetown University in Washington, the universities of Toronto, Calgary and Alberta as well as Rabbi Gunther Plaut and poet Irving Layton will participate.

Jews and Ukrainians "have lived on the same real estate for centuries and on the one hand there has been a great deal of misunderstanding and on the other, a great deal of influence." In the early days, says Potichnyj, they lived peacefully together and Jews were never persecuted for religious reasons. But later, when Ukrainians lost status under the Russians, social and economic problems created antagonisms.

The Jews found themselves in the middle and, restricted to certain professions, "had to perform unpleasant tasks such as collecting taxes . . . As a result, they became targets of hatred during different periods of rebellion."

Interestingly, although Jewish-Ukrainian relations "have been poisoned for centuries," Potichnyj maintains that "Ukrainian literature is the only literature that has no anti-semitism in it." But "the Ukrainian intelligentsia is only a very thin layer at the top," he points out . . . "and it is the state which is bent on creating mischief from the top.

"To this day, the leadership in Moscow is using this and what you read in today's Soviet press, turns your stomach."

At the same time, he says, Ukrainian circles outside the Soviet Union have in recent times constantly held up the Jews as an example to be emulated for having succeeded in re-establishing their homeland as well as for what they have done to retain their culture, traditions and education in the Diaspora.

The Ukrainian-born professor, who found himself in Germany at the end of World War II, aged 15, alone and separated from his family, eventually came to the U.S., "and I fought for democracy in Korea."

He has been interested in Jewish-Ukrainian relations since his student days at Columbia University.

The conference, he hopes, will not only lay the foundation for further study but also do much to improve relations between the two communities, which he likens to "two solitudes," each with its own version of the story. Also, he adds, news of the conference is bound to reach the Soviet Union, "where it is even more important that we do what we can to improve the situation."

Conservatives say no to patrilineal descent

NEW YORK — Reform Judaism's recognition that the Jewishness of both the father and the mother can be accepted in the case of a mixed marriage has been challenged by the president of the Rabbinical Assembly, Rabbi Arnold M. Goodman of Atlanta, the international organization of Conservative rabbis.

"The Rabbinical Assembly does not agree that a child born of a Jewish father is presumed Jewish nor do we view this issue in terms of whether Jewish status is conferred matrilineally. The issue is to be seen in the context of Judaism's perception of the consequences of a mixed marriage: a marriage between a Jew and a Gentile where there is no conversion," Goodman declared.

Rabbi Goodman, the spiritual leader of Congregation Ahavath Achim of Atlanta, in commenting on the statement on patrilineal descent adopted by the Central Conference of American Rabbis at its annual convention in Los Angeles earlier this year asserted: "The survival of the Jewish people — and of the Jewish religion — is not to be achieved by extending Jewishness on a wholesale basis but in defining it in terms of its uniqueness as a 'holy nation and a kingdom of priests.' "

Goodman's analysis of the patrilineal declaration was outlined in an article in a recent issue of The Jerusalem Post. The RA president observed that while he was expressing his own views on the question, his conclusions are based upon a consensus of the majority of the RA's 1,200 members.

Goodman stated that the Reform rabbinate has every right to determine its own interpretation of Jewish law. The RA president indicated that Reform rabbis do not follow a strict adherence to traditional law in their conversion practices. Furthermore, Goodman noted, although the official CCAR position is against the practice of a rabbi officiating at a mixed marriage, they grant the right of the individual Reform rabbi the freedom to do so.

As a result, there are Reform rabbis who officiate at marriages where the non-Jewish partner has not been converted.

The Rabbinical Assembly does not permit its members to solemnize mixed marriages. Furthermore, the Conservative rabbis, as part of the conversion, in addition to a course of study, insist upon the prospective convert participating in the ceremony of tevilla (ritual immersion) and brit mila or hatafat dam brit (circumcision), as required.

Turning to the rights of Conservative and Reform Judaism to practice and achieve full status in the State of Israel, Goodman said: "We will continue to fight for our rightful place in the role of the religious life of Israel."

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לשנה טובה תכתבו

Life too often taken for granted

Simple prayer of thanksgiving is most important

By
RABBI
BERNARD BASKIN

Which is the most important of all the prayers that we recite during the Holy Day season?

The sages of old provide us with a curious answer. It is neither the impressive and hallowed Kol Nidre, nor the Al Chet ritual in which we enumerate our sins, nor the Ovenu Malkenu prayer in which we invoke God's blessings.

No, none of these.

But rather this simple paragraph of thanksgiving that is recited at every service: "We thank you, O Lord, for our lives which are in Your hand, for Your wondrous providence and for Your continuous goodness which You bestow upon us from day to day. Truly, Your mercies never fail and Your loving-kindness never ceases."

Maintain the sages — at the end of time all prayers will be expendable except this expression of gratitude.

I was talking recently with a woman whose husband had been through a major operation.

"Rabbi," she said, "we didn't know how well off we were until that terrible surgery." Some years ago I tried to console a father who had lost his young daughter. He lamented, "I did not appreciate my daughter while she lived. Why didn't I spend more time with her."

It is a commonplace that we tend to neglect our health until we are sick; that we take financial security for granted until we suffer business reverses; that we overlook the boon of children until they have grown

Poignant beauty

away from us; that we don't express enough love for our parents until it's too late; that we are ungrateful for basic freedoms until they are threatened!

The words that Frances Gunther wrote after the untimely death of her teen-age son were filled with poignant beauty and melancholy wisdom. "All the wonderful things in life are so simple that one is not aware of their wonder until they are beyond touch. Never have I felt the wonder and beauty and joy of life so keenly as now in my grief that Johnny is not here to enjoy them.

"Today, when I see parents impatient or tired or bored with their children, I wish I could say to them, 'But they are alive, think of the wonder of that! They may be a care and a burden, but think, they are alive! You can touch them — what a miracle!' All parents who have lost a child will feel what I mean. Others, luckily, cannot. But I hope they will embrace them with a little added rapture and a keener awareness of joy."

If gratitude is so vital to our happiness, stability, and self-fulfilment, why are we so prone to follow the opposite course? Why are we such chronic complainers?

Let's face it, many of us seem to be constantly disgruntled. We complain about our family, our spouse, our parents or children. We are unhappy because of the behavior of employers or employees. We find fault with our hairdressers, our doctors, our synagogues, and sometimes with our rabbis.

Some people adorn themselves with a perpetual scowl and wear a constant frown. Nothing is ever any good: Their homes are not large enough; their furniture is outmoded; their vacations are too short; their neighbors are unfriendly and their families are inconsiderate.

Recently I congratulated a man who had won $1,000 on the Ontario lottery. "You're lucky," I told him. "You call that luck," he responded. "One more miserable number and I would have won $10,000."

"Yes," said the rabbis, "at the end of time, all prayers will be expendable, but the prayer of gratitude will never be eliminated."

An educator, who recently finished his stint as an academic dean, said that 80% of his work was fielding complaints. The range of dissatisfactions had come as quite a surprise to him.

The situation in academia is symptomatic of what prevails in North America at large. We are becoming a society of chronic complainers. How else do we explain the surge in lawyering? We are perhaps the most litigious society since Caligula's Rome. Suing has become a routine problem-solving device.

Human discontent

Most professions, it appears, rest upon a solid foundation of human discontent. And they thrive. This is not surprising. The Children of Israel established themselves as a contentious, fault-finding people. "Murmuring" is the oft-used verb in the Bible; we'd call it "muttering" today. "And the whole congregation of the people of Israel murmured against Moses and Aaron in the wilderness.

It is a sobering experience to visit a hospital or a convalescent home. Have you ever spoken to a man in the prime of life afflicted with a crippling coronary? Have you ever tried to console a young woman struggling to withstand the ravages of a malignant cancer? Have you ever spent a few moments in a children's ward and watched boys and girls afflicted with some dread disease?

A couple once attended a synagogue service for the dedication of a stained-glass window in memory of a neighbor's son killed in Vietnam. It was a profoundly moving occasion. When it was over they approached the rabbi. "It was a magnificent service, and that's a beautiful window. We too would like to purchase a window to bear the name of our son." "But, your son has safely returned from Vietnam!" Said the perplexed rabbi. "That's just the point!" They quietly replied.

Despite the furor and anxiety over inflation and the gyrations of the stock market, North Americans still have the highest standard of living in history. We have more telephones and television sets than the rest of the world combined. We tend to gripe about shortages, but North Americans spend more on dog and cat food than they do on baby food. I was astounded to read recently that the amount of money expended every year to rid our pets of fleas is $50 million.

North America may be running short of gasoline but it's from joy riding not desperation driving. Most of our shortages are the result of waste and luxury, not from lack of resources.

Prevent famine

Hardly a day goes by that we don't hear of some new discovery in medicine or in some other science that will help to overcome another disease, prevent a famine, or make life more vital for more people.

No one can be unaware of the tragic side of life. Unfortunately, our years bring us sorrow as well as gladness. There is no light without some shadow, and no victory without some measure of sadness and defeat.

And it would be foolish to suggest that life treats us all as equals. Fortune seems to have her favorites. There is no way to put on rose-colored glasses to make the world more attractive or to shut our eyes from the harsh realities of existence. Yet, the capacity to experience gratitude and the ability to express thanks are signs of maturity and necessary for our health and wellbeing.

How are we to cultivate the fine but difficult art of gratitude?

How are we to find the emotional resources for expressing thanksgiving?

What is needed more than anything else is a sense of humility. One of the built-in hazards of being human is the overflowing temptation to accept success in a mood of self-congratulation. The weeds of pride flourish most conspicuously in the soil of prosperity.

The Bible speaks of the pride which goes before a fall. It would be no less proper to speak of the pride which comes after a rise.

When life becomes comfortable and upholstered, when our undertakings prosper and our possessions multiply, we are prone to proclaim ourselves self-made men and women. What further demonstration do we need of our resourcefulness, our wisdom, our ingenuity, our cleverness?

Every blessing we enjoy has been sacrificially paid for by others. It is no accident that the word "bless" and the word "bleed" come from the same root.

Every important blessing we enjoy — our freedom, our health, our heritage, our security — is dipped in the blood of generations of benefactors.

If, in the new year, we are truly thankful for our freedom, then we must be vitally concerned with the plight of those who still wear chains. If we are grateful for our share of God's abundance, then we must share at least some of that abundance with the desperate and hungry.

If we are genuinely appreciative of our own good health, then the plight of the handicapped becomes a legitimate claim upon our financial resources.

If we are sincere when we exclaim of our spiritual legacy, "Happy are we, how goodly is our inheritance," then it becomes our duty to strengthen the institution dedicated to spreading a knowledge of Judaism.

The art of giving thanks means ultimately "no appreciation without reciprocation." In the end of time, all prayers will be expendable, but the prayer of thanksgiving will never be eliminated.

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Jack & Batia Gortler and Family

לשנה טובה תכתבו

Israel, U.S. will co-produce Lavi

Production of jet fighter means work for thousands

By
WOLF BLITZER

WASHINGTON — Over the next 20 years, the production of Israel's new Lavi fighter will provide at least 12,000 jobs in Israel and another 37,000 jobs in the United States.

This was revealed at a joint news conference in Washington, held by Israel Aircraft Industries (IAI) and Grumman Corporation, the U.S. firm contracted to manufacture the aircraft's wing and tail sections.

Retired U.S. admiral George Kinnear, a Grumman vice-president who has become deeply involved in the Lavi project, said the development and initial production contract for Grumman alone is expected to be "in excess of $100 million."

Another 25 major U.S. defence firms already have signed contracts with IAI in connection with the Lavi. In the end, he added, some 100 American companies may actually be involved in the manufacture of the new fighter.

Most of this work, IAI's Washington representative, Marvin Klemow, said, would initially be done in the United States, although eventually Israel hopes to transfer almost all of it for co-production in Israel itself. Klemow was joined at the news conference by his deputy, Doron Suslick.

The Israeli air force is already committed to the purchase of 300 of the new aircraft, designed to replace older A-4 Skykawks and Kfirs.

Kinnear and Klemow strongly denied that the Lavi would be able to replace the more sophisticated F-4 Phantoms in the 1990's. Israel's existing fleet of F-4s, will have to be replaced by the purchase of additional U.S. made F-15s, F-16s or F-18s. "The Lavi can't do it," Kinnear said.

Among the other U.S. companies already involved in the Lavi are:

- Pratt and Whitney of West Palm Beach, Fla., a division of United Technology, which is manufacturing the jet engine;
- Lear Siegler of Los Angeles, which is providing the digital flight control system;
- Moog of Buffalo, which is making the flight control actuators;
- Vought of Grand Prairie, Texas, which is involved in the wind tunnel testing;
- Sunstrand Aviation of Rockford, Ill., which is making the integrated drive generators and other related drive systems.

For U.S. industry, Kinnear said, the Lavi project means not only some 37,000 jobs — "and maybe as many 50,000 — but an infusion of $1.5 billion in contracts.

In addition, he said, there are other significant benefits for America. He noted that new technological gains earned from the Lavi would automatically be "applicable to next generation U.S. efforts" in aircraft development.

Israel has already spent and committed $185 million on the Lavi. It is awaiting permission to use some of the annual U.S. foreign military sales (FMS) credits to Israel for the initial research and development of the plane — a decision still before the highest levels of the Reagan administration. Israel has informed the United States, however, that it is committed to going ahead with the plane even if Israel's FMS waiver request is denied.

Northrop, the maker of the F-20, has lobbied against providing U.S. assistance for the Lavi, claiming it eventually will compete against its own planes in world markets. That led to a recent news story in Aviation Week and Space Technology, which said that "U.S. industry" is opposed to Lavi. Grumman, Pratt and Whitney, and the other U.S. firms financially involved in the Lavi are now taking the offensive in countering that argument, explaining the benefits to the United States.

Kinnear and Klimow said that the Lavi represented the "most viable, operational and lowest cost solution" to Israel's future qualitative and quantitative air force needs. They cited statistics showing that the projected manufacture of 300 Lavis — in constant 1982 dollars — would cost $10,960 billion as opposed to the $13.039 billion it would cost Israel to purchase the same number of F-16s.

The completion of the first of five Lavi prototypes has been scheduled for June 1985, Kinnear said. The target date for the first test flight of the prototype, he added, was set for Feb. 25, 1986, in Israel. The first Lavis available to the Israeli air force are not expected to be ready until at least 1990.

The Israeli embassy's air force attache, General Yoram Agmon, who was at the press conference, said he expected some tough in-fighting among Israel's pilots to see who would have the honor of making that first prototype flight.

The Lavi project represents the largest industrial undertaking in Israel's history. It has been actively promoted by Defence Minister Moshe Arens, himself an aeronautical engineer.

Israel's production schedule for the Lavi has been set back somewhat because of the delay of almost one year in the Reagan administration's approval of initial technological licences necessary for the development of the Lavi. That delay was the result of the war in Lebanon, but Secretary of State George Shultz recently released those licenses for Israel, and the project is now moving ahead full speed.

Jews were locked behind wall

Few are aware of Venice's ghetto

By
KATIE HYMAN

VENICE — Walking through the ancient ghetto in Venice one is struck immediately by the stillness.

Tucked away in an unfashionable corner of the island, far from the color and noise of the crowds, the ghetto is an empty, silent place.

The shuffle of an old man bent under his yarmulke, children kicking a ball, the odd tourist searching for his roots; this restraint is broken by a single neon star of David advertising Jewish souvenirs.

Across the street the Jewish Information Centre is manned by an Italian woman who speaks neither Hebrew nor English, and has no information to give.

Few people who visit Venice are aware of the ancient ghetto or the part the Jews played in the history of the city.

From the ninth to the 13th centuries, as Venice developed into the major trading centre between East and West, she attracted merchants from all over the world.

Among these merchants were a large number of Jews. As early as 1152 there were said to have been 1,300 Jewish transients in the city.

Jews were forbidden to reside in the city, and were forced to conduct their business on a nearby island — which is still known as Guidecca because of its early Jewish inhabitants.

In 1385 the Jewish community was officially recognized when the republic signed an agreement allowing certain Jewish families to open money lending businesses and in 1386, the Jews were granted a tract of land on which to establish a cemetery.

It wasn't till 1516 however, that a Jewish settlement was allowed on the main island of Venice, and even then it was only a small plot of land in the northeast foundry area.

The Venetian word for foundry was "jetto;" this was transformed by the Ashkenazi settlers to "ghetto," which gradually came to be the word which any Jewish settlement was called.

The most significant feature of the Venetian ghetto was the high wall which surrounded it. Each evening at dusk all Jews had to be locked inside the windowless wall, which would then be patrolled by Christian guards, paid for by the Jews themselves.

Despite this oppressive confinement however, the Jewish community flourished. At the height of its prosperity, in 1655, there were at least 5,000 Jews living in the ghetto.

Confined by the wall, Jews were forced to build upwards, dividing existing stories in half and adding new stories to old buildings. Gradually the ghetto became dark and claustrophobic with its towering apartment blocks and its teaming population.

From the 18th century onwards, the Jewish community diminished and in the early 19th century, in the wake of Napoleon's army, the ghetto gates were opened and Jews were released to live where they chose.

By the beginning of World War II there were just over 1,000 Jews living in Venice but during the Nazi era 20% of these were taken off to concentration camps.

Today, the total Jewish population in Venice and the islands is less than 650 and only 10 Jewish families still live in the ghetto.

Nonetheless, the ghetto remains as a poignant testament to the courage and perseverance of the Jews of Venice.

Of the five synagogues crammed into the tiny space of the ghetto, three are open to the public: the Spanish, the Levantine and the German.

A second Ashkenazi synagogue has been under restoration and is due to open soon. The Italian synagogue is still waiting to be restored.

One synagogue is always open for services; in winter it is the small and easily heated Levantine, in summer the larger, cooler Spanish synagogue.

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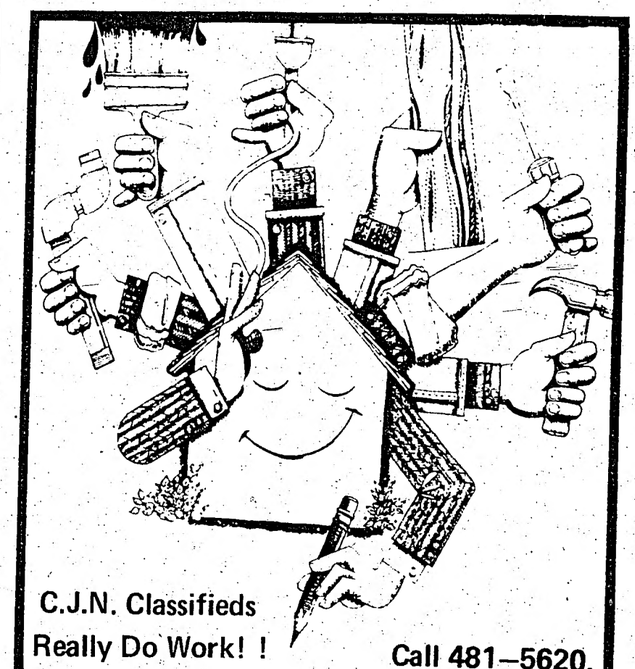
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לשנה טובה תכתבו

Important role played in Hitler's defeat

Veterans remember Jewish heroism

By
JACOB EGIT

From Oct. 2 to Oct. 6, Jewish veterans of the Allied forces in World War II, partisans from the forests of Europe, fighters who revolted in the ghettos and concentration camps, and former members of the underground, will gather in Jerusalem at a World Assembly To Commemorate Jewish Resistance In Combat During World War II.

The memorable event will add a significant chapter to our present day Jewish history — for these surviving fighters, witnesses to the resistance which Jews put up on all fronts in the war, will demonstrate to the world the important role Jews played in the annihilation of Hitler's war machine.

The gathering of survivors in Jerusalem two years ago and the recent gathering of U.S. and Canadian survivors in Washington gave the world an opportunity to hear the first-hand testimony of those who lived through that cataclysmic time in which 6 million Jews were exterminated.

But the world, and particularly our youth, has heard very little of Jewish heroism. Not all Jews went like sheep to the slaughter, as those who will gather at the forthcoming reunion in Jerusalem will testify.

It is not generally remembered that 1½ million Jewish soldiers in the Allied forces played a significant role in the global warfare which destroyed the Nazi juggernaut — on land, in the air and on the seas.

The 150,000 Jews in the Polish army in 1939 constituted 18½% of the Polish fighting forces. A Jewish general, Bernard Mund, was awarded the highest decoration for gallantry.

In the short time that the Poles withstood the German onslaught, 33,000 Jewish soldiers died in the field.

Of the 500,000 Russian Jews who served in all divisions of the Red Army, many attained high officer rank and 167,000 were awarded decorations.

Israel Fesanovich, a submarine commander, was responsible for sinking tons of German shipping in the Baltic Sea; air force Capt. Mikhail Plotkin was the first Russian to bomb Berlin; Joseph Bumagin smothered with his body a German machine gun post; 18-year-old Chaim Byskin blew up three German tanks and an ammunition magazine on Nov. 18, 1941, thus delaying the attack on Moscow.

Military genius

It was the legendary Jewish military genius, Ivan Chernyakhovsky, a general at the age of 36, who in the bitter offensive of 1942, led the attack which resulted in the important Russion victory at Kursk.

He also drove the Nazis back to their own borders and became the first Allied general to invade and set foot on German soil in World War II.

In all the other theatres of war there was not a single Allied army without its Jewish soldiers. Sixty-two thousand Jews fought in the British armed forces and 80,000 Jews enlisted in the French army. This number does not include the 20,000 who fought with the underground.

The exploits in air battles of the Jewish flyer, Max Gatch, were famous and a Jewish soldier, Victor Markin, was awarded five of the highest honors for exceptional bravery before his death in the battle of Alsace in 1945.

In the United States, 550,000 Jewish men and women were enlisted in the American fighting force, of whom 36,000 were decorated for bravery.

Fully a third of the 18,000 Jewish doctors in America at the time served with units overseas. Almost 19,000 American Jewish died either on the front lines or in hospital from wounds received in the war.

In Canada, 17,000 Jews served in the armed forces and 450 were killed.

Thousands of European Jews were part of the partisan movement that fought in the forests of Poland, in the Ukraine, in Byelorussia — and 200 of those partisan units were led by Jews.

Exceptionally famous were the members of the Resistance and of course, the Warsaw Ghetto fighters, whose heroism was matched by that of the fighters who revolted in many other ghettos and concentration camps.

Ultimate courage

The bold and daring resistance of single individuals in the face of insurmountable odds required the ultimate in courage and moral strength. For these heroic men and women confronted the enemy alone, without the psychological support of a group or comrades-in-arms at their side.

Such a man was a Yiddish teacher, Yaacov Melamed. During the anti-Jewish action in Bialystock, when the German murderers broke into his house, they found him sitting at a table calmly reading a book.

"You didn't hide," one of the Germans taunted. "You think you're not afraid." In one swift movement Melamed reached under the table for a bottle of acid and threw it in the officer's face. Bellowing with pain and rage, the German drew his gun and fired, missed Melamed and hit another German.

In the confusion Melamed escaped and went into hiding. In typical fashion the Germans exacted their revenge. One hundred and ten Jews were lined up against the synagogue wall and shot, after which the Germans proclaimed that if the Judenrat did not bring Melamed to them within 24 hours, half the ghetto would meet the same fate.

Before the 24 hours were up Melamed voluntarily turned himself over to the Judenrat. The Germans hanged him in the centre of the town, but Melamed went to his death with head unbowed, words of defiance on his lips.

On April 10, 1943, a transport of 12,000 Jewish men, women and children was brought to Birkenau death camp and consigned for immediate extermination. Among them was a well known Yiddish actress, Lola Lipman.

The sadistic SS man, Schillinger, kept prodding her to undress more quickly. "You are not going to see my naked body so soon," she shouted defiantly.

Never again

Schillinger reached for his revolver, but before he could pull the trigger, Lola leaped at him, the gun flew from his hand and dropped at her feet. Lola pounced on it and shot him.

As she entered the gas chamber, Lola was heard to cry out: "This is my revenge. The world is rid of at least one vile beast. Now my body can burn in peace!"

We shall heed the legacy of these heroes. Never again will the Jewish people allow the forces of darkness to overwhelm them.

The soldiers of the Allied armies, the partisans and resisters who will gather in Jerusalem this October were part of the heroic battle against the perpetrators of an unprecedented genocide.

They will proclaim to the world that Jews will forever cherish the legacy of our heroes and will forever stand on guard to preserve the lives, the honor and the dignity of the Jewish nation.

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לשנה טובה תכתבו

New LPT season is faith inspiring

By
GARY COHEN

TORONTO —

Ever wonder what makes the Leah Posluns Theatre a success?

Artistic director Reva Stern-Tward probably can sum it up for you in just one word — trust.

Guiding the Leah Posluns into its sixth season, Stern-Tward says that after the theatre's auspicious 1978 opening (the initial production was Yenta starring Molly Picon and Hans Conreid) she quickly realized there was no time to rest on her laurels.

She found she had "a big baby" on her hands that got "dirty and messy" and needed nurturing and care. While Picon and Conreid — "a couple so cute you could have them for breakfast" — assured the theatre of a successful opening show, they could not supply it with a reputation.

Crowds, Stern-Tward learned, would only return if they had faith in the quality of the theatre's productions. And facing the challenge of what Stern-Tward calls "a sophisticated audience with varied tastes," she admits the process has taken some time.

But Stern-Tward believes the Leah Posluns has progressively come of age artistically. And the facts bear her out.

It is because people "have come to know what to expect" at the theatre in terms of quality, Stern-Tward says, that half of last year's subscribers have already renewed their subscriptions for the coming season without any solicitation from the LPT. Even with the lineup of productions sight unseen.

Now that's a display of trust that would warm the most cynical heart.

And while Stern-Tward plans to move ahead on a creative level, the new season will also bring some cosmetic changes for the theatre. Among the ideas being considered is a piano-wine bar or cafe featuring top musicians for before and after the show sipping and listening, a gift shop and a rotating art exhibit showcasing different artists on a regular basis.

But no matter what diversions there are in the theatre's lobby, audiences will ultimately be drawn to the emotions, humor and conflicts that unfold on the stage inside. So, let's give all those trusting souls out there a peek at the season.

Taking Steam (Oct. 19-Nov. 12) is a play that will be making something of a homecoming. Written by Ken Klonsky and Brian Shein, Taking Steam is set in the men's health club of Toronto's old YMHA. Oddly enough, the play first opened off-Broadway, drawing enthusiastic reviews from New York critics, before finding its way here.

Stern-Tward says that the play, which focuses on seven elderly friends who frequent the club, is full of "pathos and sensitivity. It's not a Neil Simon comedy. If Ibsen had written a comedy this may have been it."

Stern-Tward is assembling a cast of "well-known Canadians" who will get their direction from Ed Cohen who worked on the original New York production.

And, in an interesting twist, Stern-Tward arranged to have letters sent to all JCC health club members over the age of 50 (hundreds in all) encouraging them to come out and audition for some of the parts, in the hope of uncovering a talented newcomer for the show.

King of Petticoat Lane (Nov. 23-Dec. 17) will be an embellished version (songs have been added) of the Broadway show that was based on Israel Zangwill's novel, King of the Schnorers. A lighthearted musical comedy set in London's East End during the 18th century, King of Petticoat Lane explores the relationship between the two distinct groups that formed the city's Jewish community — the aristocratic Sephardim and their cockney-tongued Ashkenazic coreligionists.

The play's satiric implications arise from the fact that while the highbrow Sephardim are busy putting on airs, they survive by sponging off of the hard-working Ashkenazim whom they look down upon.

Stern-Tward says that she is in the process of negotiating with Howard Da Silva to play the title role as the head schnorer.

The third show in the season (Jan. 11-Feb. 4) has yet to be confirmed, but Stern-Tward is looking at an unusual and original one-man Holocaust play about which she has heard great things.

In fact, she was so often approached by friends and theatregoers about doing the piece, which has played to smashing reviews in New York, she felt compelled to follow-up on the lead. Because it is in the process of negotiation, though, Stern-Tward is keeping details under wraps.

Gypsy (Feb. 29-March 24) is going to be the showpiece of the season, Stern-Tward enthuses, featuring elaborate sets and costumes she hopes will turn the well known story of strip tease artist Gypsy Rose Lee into a "real splash."

Once again, casting is unconfirmed, but Stern-Tward is talking with a "Canadian name" to play the title role.

Second Time Around (April 25-May 19) is a "poignant comedy" written by Henry Denker (Horowitz and Mrs. Washington) about love in the twilight years, which closes the season. Stern-Tward is trying to get two American stars to play the elderly singles who meet, fall in love, and, to the horror of their children, decide to move in together.

For ticket information about the upcoming Leah Posluns' season, call the box office at 630-6752.

Toronto musical finds new home

TORONTO —

The popular musical spoof of Toronto, Toronto, Toronto 2, is moving its home base from the Theatre-in-the-Dell to Old Angelo's on Sept. 8.

Although this sequel to Toronto, Toronto opened to what the producers admit were "less than kind" reviews, the show was completely restaged and rewritten. The new version was vastly improved — a witty, inspired musical poking fun at Torontonians, as reported in a CJN review Aug. 11.

Joining the cast at Old Angelo's is Charlene Shipp, who replaces Edda Gaborek, and teams up with original cast members Michael James and Robert Rozen.

Show times are Monday through Friday at 9 p.m. and Saturday at 8 and 10.30 p.m. Old Angelo's is located at 45 Elm St.

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לשנה טובה תכתבו

Israeli director denied support because film has homosexual theme

By
CHARLES LAZARUS

MONTREAL —

Once again, Israel's presence at the World Film Festival has been denied both de jure and de facto regognition by Israeli officials here and at home.

With a Hebrew sound track and English subtitles, Nagua (Drifting), is a first feature effort by Amos Gutmann, one of the new breed of young Israeli filmmakers who unhesitatingly zero in on the esoteric aspects of contemporary society — often in conflict with the straight family-oriented society Israeli image builders want the world to see.

Interestingly, but not surprisingly, Nagua, with a story line of a young gay film producer and the rough time he has in getting financing because of his film's homosexual subject matter, appeared to fit nicely with the festival's policy of selecting films with esoteric story lines — but not necessarily fitting into the conventional box office mold.

According to a spokesman for the Israeli consulate here, Drifting did not meet the standards of taste and quality which should be expected of Israeli films as reflective of the modern Jewish state.

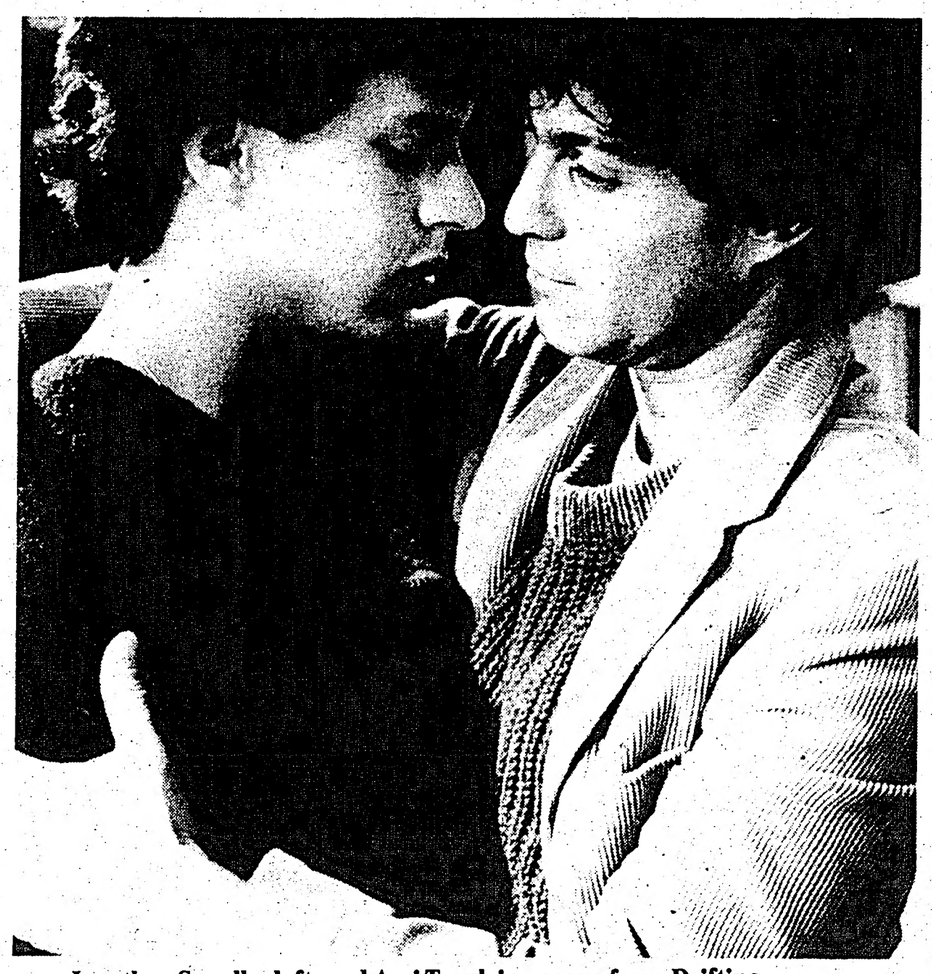
This is not the first time Israel has withheld its official support from a film submitted by one of its producers to the Montreal festival:

In 1981, The Vulture, which triggered widespread hostility in Israel for questioning the validity of youthful sacrifices in battle, was denied official recognition by the Israeli government, which normally, particularly in trying to upgrade its image and contacts with other nations, goes out of its way for a presence at global events such as a film festival.

The case of Drifting, however, is somewhat different in that there are no political sensitivities involved such as there were with The Vulture.

While official Israel's virtual boycott of Drifting did not exactly become a "censorship" cause celebre at the festival, there was considerable bitterness among those directly involved — Gutmann, the director, and his associate Edna Mazia, both of whom are responsible for the screenplay, and Alex Massis in New York, who represents Gutmann.

In an interview Gutmann and Mazia gave their version of problems with the Israel Film Centre inJerusalem, the government agency which helps co-ordinate feature and documentary production, and the Committee to Encourage Film Production which,



Jonathan Sagalle, left, and Ami Traub in a scene from Drifting.

working through the ministry of commerce and industry, "is made up largely of people with limited knowledge of filmmaking.

"We thought all you need is a good script to get some financial support, which is very limited, from government sources," said Gutmann, "but getting official approval was most difficult in our experience, so we raised money by ourselves and got the film made."

He added that "Israel's answer to its reputation for producing 'boorikess,' " Israeli slang for the schlock type of features that have for years been the preoccupation of the industry for fast box office results, "is to encourage film people to concentrate on quality and integrity — even unusual themes."

Massis also talked with The CJN, claiming that months ago he heard of the Film Centre making attempts to keep Drifting out of the festival. "I telexed them that what the festival shows is none of their affair," he said.

Massis added, with a hint of humor in his tone, that Drifting's current lineup includes a screening at the Tel Aviv Museum on Dec. 18; opening next month at the Paris Theatre on Tel Aviv's Hayarkon St., and selection for the Chicago festival Nov. 4-18.

Perhaps the most interesting comment regarding Drifting came from the Toronto Globe and Mail's film critic Jay Scott. In discussing the "outrageous" quality films chosen for the Montreal festival (as compared to Toronto's upcoming Festival of Festivals) Scott wrote, without any reference to the outrage within Israel's officialdom:

"Out of the competition, there was much discussion — not much of it favorable — regarding Drifting, the story of a gay Israeli filmmaker who wants to... etc., and contains at least one sequence celebrating racial harmony that should set Tel Aviv on its ear when the picture opens there next month: the Jewish hero offers himself to a pair of Arabs as a passive delicacy du jour. (The sequence ends when the hero's Granny comes into the room, takes a look, and hollers 'Terrorists!' ")

Joseph D.
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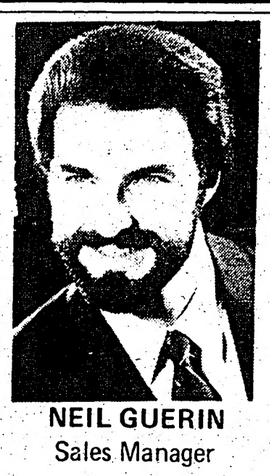
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Arts

Beth Hatefutsoth photos tell Diaspora story

gallery gatherings

By HILARY HORLOCK

Art Gallery of Ontario — The 12-year survey of works of New York sculptor Joel Shapiro continues to Oct. 2.

Shapiro is best known for his small, detail-free house monolith and small-size, cast-iron or bronze objects.

The exhibition includes 40 sculptures and 15 drawings.

Attitudes: The Nude in Art, which explores the theme of the nude in art and moral standards through the ages, continues to Oct. 16. Harry Callahan Photographs, which includes 120 of Callahan's works dating from 1941, continues to Oct. 16, 317 Dundas St. W., 977-0414.

Ateller Lukacs — Recent watercolors of the rural and urban landscape by Montreal artist Manuel Ruiz are on display from Sept. 20 to Oct. 12. His paintings are noted for their soft, tranquil qualities. 186 Davenport Rd. 923-8908.

Canadian Centre of Photography — Recent photographs by Volker Seding and The Ryerson Collection are on display from Sept. 12 to Oct. 16 and Oct. 9 respectively. 596 Markham St. 536-5400.

Carmen Lamanna Gallery — A collection of works by Mary Janitch are on display to Sept. 22. 840 Yonge St. 922-0410.

Gallery 44 — Collections of photographs by Toronto artists Judith Rabin and Barbara Slater are on display to Oct. 2. 109 Niagara St.

Gallery one — Recent paintings by Toni Onley are on display to Sept. 8. 121 Scollard St. 929-3103.

Idee Gallery — Photographs by Mark Lipson continues to Sept. 16, 112 Queen St. E. 364-9989.

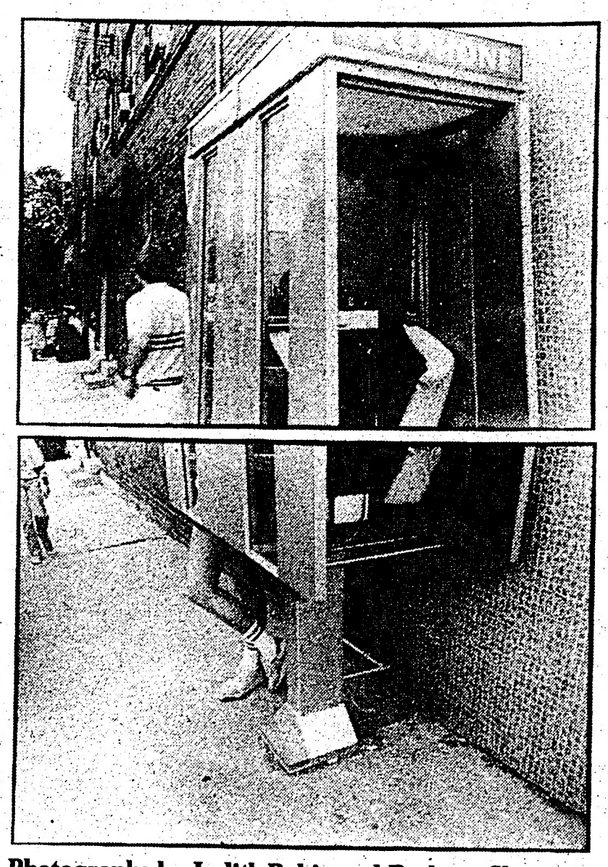
Justina M. Barnicke Gallery — In the West gallery Paintings by Suzanne Tevlin continues to Sept. 29. In her oils Tevlin has made an attempt to reconsider major themes from the past and recreate them according to our modern situation.

In the East gallery, drawings by Miho Sawada titled co-agitation continues to Sept. 29. Hart House, University of Toronto.

Koffler Gallery — In the Loggia, works by design students of the Koffler Gallery program highlight the month of Sept.

A traveling photographic exhibition from the museum of the Diaspora, Beth Hatefutsoth, remains at the main gallery for the month of September. The exhibit is divided into three sections — Scrolls of Fire, The Closed Curtain, and Jews from the Konkan. 4588 Bathurst St. 636-2145.

Mira Godard Gallery — New Paintings by Christian Knudsen opens Saturday, Sept. 10 and continues to Sept. 28. 22 Hazelton Ave. 964-8197.



Photographs by Judith Rabin and Barbara Slater are on display at Gallery 44 to Oct. 2.

Gallery Pascal — The gallery begins its 20th season with an exhibition of new works by artist Claire Kerwin. Kerwin is known for her etchings and collages, highlighted by rich colors, textural effects and simplified forms. 334 Dundas St.W. 977-4021.

Royal Ontario Museum — Silk Roads/China Ships, the ROM's first major exhibition mounted for circulation in the U.S. and Canada, opens Sept. 10. The exhibition highlights the many dimensions of trade between Asia and the West from the 2nd century BC to the early 20th century. Almost all of the artifacts are drawn from the ROM's own extensive Far East Collections. 100 Queens Park Cres. 978-3692.

Rich period of Jewish history reflected in this splendid work

books

By BERNARD BASKIN

Jewish Legends of the Second Commonwealth, by Judah Nadich. Jewish Publication Society, $25.

What is the aggadah? It is that part of the rabbinic tradition that includes stories, anecdotes, fables, parables, homilies, and myths. It is sufficiently wide-ranging to embody ethical and moral instruction, biographical information about scholars, sages, priests and kings, and diverse ideas on a multitude of subjects from astronomy, medicine, women and poetry to discussions about mysticism and theology.

Almost a third of the contents of the Babylonian Talmud is aggadic in nature. When the sages and scholars of old grew tired, or perhaps bored, during their long arguments and debates over halachah (law) they turned to lighter and more engaging subject matter.

Collections of aggadah, culled from Talmud, Midrash, and other sources, became enormously popular among the Jewish masses and were published in many editions.

Often this diverse material would cast light on the political, economic and social conditions of the times and offer, otherwise unobtainable, insights into the lives and character of renowned religious and historical personalities.

The period of the Second Commonwealth stretches from the time of the return of the Jewish exiles from Babylonia (530 BCE) to the destruction by the Romans of the second Temple and the dispersion of the Jews of Palestine, (70 CE).

During this period of about five centuries, Judea was under the control of four great empires of antiquity — Babylonia, Persia, Greece and Rome. It is understandable that many of the stories and legends should reflect Jewish reaction to inevitable foreign influences and attitudes. So there are anecdotes and references to Cyrus the Great who allowed the exiles to return home, Alexander the Great who was viewed as a friend and protector, Titus who set the Holy Temple ablaze, and Herod, the demented ruler of Jerusalem and its master builder.

All the renowned personalities of the Talmud are here with the familiar stories about them, now placed in a scholarly framework: Hillel and Shammai, the faithful Nahum of Gimzo, the indomitable Akiba who suffered martyrdom, Johanan Ben Zakkai and a host of the other molders and creators of rabbinic Judaism.

Noteworthy features of this splendid work are the detailed notes, the sources for the passages cited, a helpful subject index and an exhaustive bibliography.

Undoubtedly, the most admired and consulted work about Jewish legends is Louis Ginzberg's many - volumed, Legends of the Jews. It covers the biblical period. This signal achievement by Judah Nadich, rabbi of the Park Avenue Synagogue in New York, extends the range of the material until the time of the Diaspora. It will be welcomed by scholars as well as those interested in this fascinating, rich and significant part of Jewish literature.

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Cyrano will warm your heart, lift your spirit

By
TAMMY KAROL

NIAGARA-ON-THE-LAKE —

Cyrano de Bergerac is just as much fun as it was last year.

The 3-hour romantic tale, a revival of the 1982 summer production at the Shaw Festival, is playwright Edmond Rostand's turbulent vision of 17th century France.

It reveals its concerns for love, suffering and the need to belong . . . and will lift your spirit and warm your heart.

Heath Lamberts, a rotund comedian famed as a farceur, dazzles in his portrayal of the pathetically love-struck Cyrano.

Cyrano is a swaggering Gascon soldier and poet. But self-consciousness about his grotesquely large nose prevents him from declaring his affections to the saintly Rozanne of Paris.

When Roxanne announces her infatuation with Christian de Neuvillette, a handsome but tongue-tied musketeer (Geoffrey Bowes), Cyrano becomes the backstage lover writing the letters which under Christian's signature, win the heart of Roxanne.

Devoted to the frustrating ideals of courtly romance, Roxanne (played in shallow fashion by Marti Maraden) wants someone special. She fails to see who is really special around her.

Heath Lamberts as Cyrano de Bergerac.

Eventually the lovely lady does realize it is the soul of her letter writer and not his looks that she falls for. But it is only at Cyrano's death in the convent, where she has cloistered herself for 14 years since Christian's death in war, that Roxanne learns Christian's words and letters were really Cyrano's.

Cyrano de Bergerac is a simple tale of storybook love, yet a human piece with which we can all identify. For we all, at times, feel too ugly, stupid or just too inadequate to ever truly be loved.

As director Derek Goldby explains: "Cyrano is more than just sticking a nose on a good actor. He stands for the universal feeling we all have, that there is something wrong with each of us that sets us apart."

Tragedy lies in the fact that Cyrano makes too much of his facial impediment, calling it a "peninsula," a "writing desk" and a "hat hanger." It is not, as he thinks, an insuperable hindrance to his being loved. Yet he cannot bring himself to believe it, and the failure costs him his happiness.

It is Lamberts' stirring depiction of poor Cyrano which captures the show.

His flamboyance is reflected in jesting swordplay and ability to compose a poem aloud while in combat. But his sensitivity is also portrayed at the end of the play, when an aging and dying Cyrano reveals his true love in a tragic, soulful soliloquy.

Despite a much-too-busy first act, which leaves one wondering just what is going on and what is being said, Cyrano de Bergerac is witty and entertaining.

Sets and costumes by festival designer Cameron Porteus are fitting for the period of France's courtly life of the 17th century.

The great love scene between Cyrano, Christian and Roxanne is set in the moonlight of Roxanne's courtyard and Christian's death at the Siege of Arras in 1641 is set splendidly amidst the smoke, drums and cannon fire of the battlefield.

In this production of the play, Christian dies in Cyrano's arms, giving Cyrano even greater anguish.

Cyrano de Bergerac runs though Oct. 2 at the Shaw's Festival Theatre.

The Shaw Festival meanwhile recently announced it will enter into agreement with Robert Cooper Productions Inc. to produce Cyrano de Bergerac for television broadcast.

The Canadian Broadcasting Corp. has committed funds to purchase broadcast rights and the Canadian Film Development Corp. will be approached for funding under the New Broadcast Fund.

Shaw Festival is still pursuing other funding avenues and negotiating with a major corporate sponsor to complete the projected budget of $700,000.

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Arts

Background is traditional Yiddishkeit

Jewish dimension makes jazz violinist special

music

By RICK KARDONNE

Musician Joe Venuti [left] with Harvey Tischoff.

Anybody who knows jazz violin knows Joe Venuti. He's one of the all-time greats. And who does Joe Venuti consider to be one of his greatest contemporaries? Why, none other than Toronto's Harvey Tischoff.

In fact, great as Joe Venuti is, ultimately, Harvey Tischoff's musical scope might be even greater. For, besides excelling in a sphere which up until now has sometimes not been taken that seriously in either jazz or classical circles — the idea of playing in the first place on a violin — Tischoff is ready to pioneer in current renaissance of that uniquely Jewish form of indigenous jazz: klezmer music.

Harvey Tischoff started out as a classical musician, studying with Alex Chuhaldin at the Royal Conservatory. He strongly believes that his classical background is what has made his jazz and improvisational styles so fluid.

As a legitimate violinist he has played every style of music, from symphonic to commercial work. As a jazz violinist, throughout the 60s and 70s, he was featured with several dance bands and formed several groups under his leadership that regularly played top Toronto night spots.

For many of his earlier years, jazz violin was considered to be an oddity. Only with the international fame of Stephane Grappelli, Jean-Luc Ponty and Joe Venuti has jazz violin become acceptable in North America. And Tischoff, who often subbed for dixie-type trumpets and saxes when horn players were scarce during World War II, can proudly take his place alongside them.

Yet there is a uniquely Tischoff dimension which separates him from the rest: the Jewish dimension.

Harvey Tischoff's background is traditional Yiddishkeit. And traditional Yiddishkeit contributed just as much to the evolution of Dixieland jazz as did the Black blues — by means of the klezmer bands which traveled throughout Eastern Europe prior to Hitler.

The spirit of Odessa's colorful Moldovanka district, where the greatest of the klezmer bands eventually were based, resembled that of New Orleans' Storyville, as a spawning-ground for freewheeling, zestful, no-holds-barred musical improvisational creativity. And Paul Whiteman and other Jewish musicians in New Orleans in the early 20th century, less than a generation removed from Moldovanka and its equivalents, mixed their heritage with that of Americal Black gospel and blues to produce Dixieland, from which all subsequent jazz evolved.

When the American record companies in the 30s stopped producing klezmer records, Dixieland per se also died, although many klezmer veterans and inheritors, such as Benny Goodman, went on to place the klezmer spirit into swing and bop.

As time went on, klezmer music temporarily became forgotten as postwar Jewish musicians, for a while, succumbed to various assimilationist pressures both from establishment and "alternative-new-left" circles.

But as the "return-to-one's Jewish roots" feeling of the late 1970s and early 1980s broke the assimilationist mood, klezmer music has returned, exemplified by the San Francisco Bay area-based klezmorim who have become highly popular throughout North America (including Toronto).

And Harvey Tischoff, who has always actively performed Jewish music throughout his long and illustrious career, will be the beacon around which viable contemporary klezmer music will revive here in Toronto on a permanent basis.

When this does happen... how about inviting Joe Venuti to sit in on a klezmer session?

***

When the social-conscience-minded folk group Stringband embarks on its current concert tour of the Soviet Union, will co-leader Bob Bossin utilize this opportunity to speak out on behalf of freedom for his Soviet-Jewish brethren?

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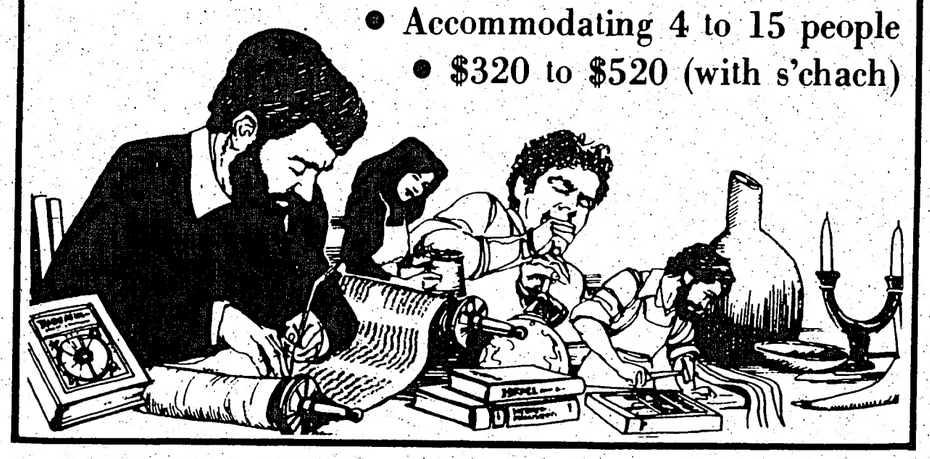

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Displays range from dolls to model shuls

Unusual museums abound in North America

By
JAMES MONTAGNES

NEW BEDFORD, Mass. —

In New Bedford, Mass., a one-time important seaport on the Atlantic coast, is one of the more unusual museums. It is the Whaling Museum to an industry which employed as many as 10,000 seamen in the last century.

Here are the artifacts of the whaling industry, the ships, rowboats, harpoons, knives and other tools used when whaling was a major industry for the oil which the big sea mammals produced.

Here is a halfscale model, 89 feet (27 metres) long, of the square-rigged whaling ship Lagoda. Ships like this once crowded the docks of New Bedford and other Massachusetts ports.

There are prints and paintings of whalers in action, ship carvings, rope work and carvings on walrus tusks.

There are hundreds of museums and art galleries throughout North America, some well known, others not so famous. Ship museums are all along the Atlantic coast, one of the finest being that at Newport News, Virginia. The Mariners has sailing ship figureheads, 1-man submarines used by the Japanese in World War II, Eskimo kyacks, as well as dozens of models of sailing ships.

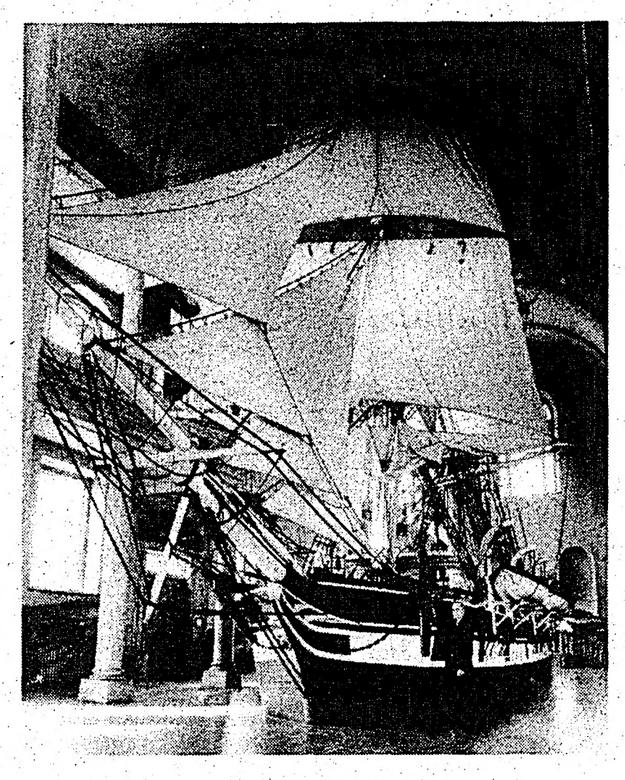
A bit on the unusual is a collection of miniature rooms to be found in the Art Institute of Chicago. This museum has more French impressionist paintings than any other art gallery anywhere, as well as other famous paintings. But a floor below are dozens of miniature rooms of 17th and 18th century vintage done into minutest detail.

The detail even goes to table settings and paintings on the walls of these tiny doll-house size rooms. They may be missed because of the famous paintings on upper floors, but the exhibit is worth a visit.

In Baraboo, Wisconsin, you'll see one of the best circus museums on the continent. Here is an animated miniature circus under a miniature big tent, while in other buildings are old-time circus wagons. A one-ring show is put on daily here all summer.

For circus fans there is another circus museum at Sarasota, Florida, where the famous Ringling family can boast an art museum, a 17th century Italian theatre and a Circus Museum and Circus Hall of Fame.

Natural history museums abound, but two stand out among the many this travel reporter has visited — that at New York and the other in Chicago. In New York be sure to see the African hall in the Museum of Natural History. It is so large that in the centre there is a life-size group of seven elephants. Around the perimeter of this room are life-size dioramas of groups of large and small game animals of the continent.



A half-scale model of a whaling ship of the 19th Century at the Whaling Museum in New Bedford, Mass.

In Chicago the Field Museum of Natural History has several rooms on the ground floor with groups of big game animals, skeletons of prehistoric dinosaurs and tall Indian totem poles from the Canadian Pacific coast.

* * *

And talking of totem poles and Indians, if you have a chance to visit British Columbia's capital city of Victoria, be sure to visit the outdoor display of real Indian totem poles and the magnificent collect of Pacific coast Indian art at the Provincial Museum.

You enter this museum as though through a curtain of water behind which is a more than life-size Indian canoe manned by a group of Indian paddlers.

There is another such Museum of Anthropology at Vancouver, while Stanley Park and the University of British Columbia grounds are outdoor museums of Indian totems.

* * *

There are a growing number of museums to Jewish themes. Thus in New York there are several Jewish museums including the Museum of the Jewish Theological Seminary of America with a rich collection of ritual and ceremonial art and the museum of the Yeshiva University with a display of scale model synagogues. In Chicago the Spertus College of Judaica has an important collection of religious artifacts.

In San Antonio, Texas, you'll find a large section of the Texas Institute of Culture dealing with the Jewish people who came evenm

people who came even with the early Spanish settlers and played a part in the state's development.

In Canada a few Jewish families have given to the community-at-large cultural collections. Thus in Saskatoon there is the Mendel Art Gallery and Civic Conservatory with a fine collection of Canadian paintings presented by a Hungarian refugee who made good as a meat packer after fleeing to Canada in the 1930s.

In Toronto there is the Sigmund Samuel collection of Canadiana on Queen's Park, with many artifacts from early Canadian settlement and numerous paintings of the early years of Canada's development.

These are but a few of the hundreds of interesting, and sometimes off-the - beaten - track museums which this travel reporter, at any rate, can recommend for a visit.

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PUBLIC OPTICAL

Arts

Caricaturist's favorite targets are people's teeth and chins

By
HILARY HORLOCK

TORONTO —

Boredom is not a concept which figures prominently in Rae Goldman's life. She spreads her arms to encompass the cluttered artist's studio which surrounds her and asks incredulously:

"How could I get bored with this? I probably sketch over 2,000 faces a year . . . and each face is different. I have neither the time nor the opportunity to get bored. Besides, I love my work."

Rae Goldman is a portrait artist, but her main income is derived from doing caricatures at birthday parties, conventions, bar and bat mitzvahs and her yearly Christmas stint at Yorkdale Mall.

She began drawing for a living 11 years ago. With no formal training, she set up a booth at the Canadian National Exhibition and began to do caricatures.

"I was very nervous, since I had never drawn professionally before, but I was sure I could do it. I had always loved to do faces, ever since I was a child, so I knew I had the talent," she says. She admits that, at first, she was "just awful, but I got better very fast."

Her caricatures are popular because she makes a point of being kind with her drawings. Unlike the traditional caricature artist, Goldman will not distort the features to the point of ugliness. She says that the customer must be happy with her work for her to be happy.

Her favorite targets are teeth and chins. [Watch out Mulroney!]

In the past year, Goldman has also turned her talents to hand painting designs on T-shirts and sweatshirts. Creed's, an exclusive Toronto ladies' wear store, and the Elmwood Club bought a number of the sweatshirts from her for their cruisewear lines.

The designs were painted in acrylic, which means the shirts are completely washable and easy to care for.

Artistic talent runs in Goldman's family. Her sister is Montreal artist Ellyn Safra, her daughter is a dress designer for Morningstar Fashions, and both sons draw and paint.

"For me, painting has a very therapeutic effect; I get lost in it," says Goldman, explaining why she's still at it after 11 years.

Some of the companies which have hired Goldman as entertainment for their conventions include the American Can Company, T. Eaton Co., MacDonald Tobacco Ltd. and Robert Simpson Co. Ltd. People who hire her for private parties do so mostly for her entertainment value, she says.

"I'm a novelty. It fascinates people to see someone draw, and since a caricature takes only five minutes, they can see the finished product quickly."

Goldman is also a talented portrait artist, as the various samples hanging around her studio attest. Two years ago, her donation to the Toronto Symphony's annual dream auction, a print of a Tibetan boy, sold for $135. Last year's top bidder for her talents chose to have a portrait of the family pet.

Her work is currently on display at the Sidewalk Restaurant and Tavern, 1662 Dufferin St. All of the 30 or so works are for sale.

Those interested in hiring Goldman for a party, or to have their portrait painted, can contact her at (416) 964-2587.

Artist Rae Goldman perfectly captured CJN staff writer Hilary Horlock in this caricature. The sign beside Hilary's desk was her own wishful thinking. Why not?

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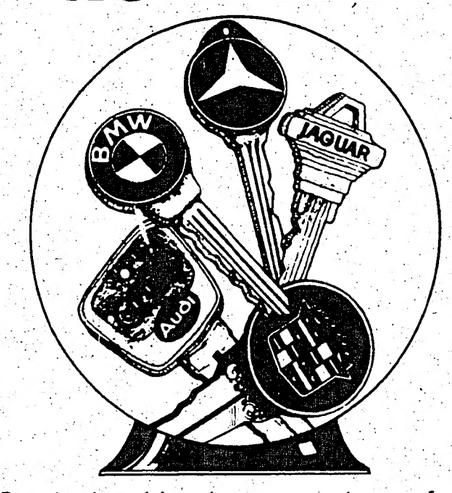

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Two female entrants compete

CNE, JCC championships draw 50 weightlifters

sports scene

By GARY COHEN

A breakthrough in the sex barrier and a new Ontario junior record provided the highlights at the recent 5th annual Canadian National Exhibition/Jewish Community Centre Open Weightlifting Championships held at the Coliseum Building in Exhibiion Park.

Sponsored by the CNE in association with the JCC, the Weightlifting Committee and York Barbell Co. and sanctioned by the Ontario Weightlifting Association, the meet drew over 50 lifters from across Canada and the United States, including the first two female entrants in the history of the Open.

Susan Sarrazin of Hawkesbury, Ont. [competing at 52 kilos] and Vicky Drydak of Sarnia [56 kilo class] lifted 82.5 and 95 kilos, respectively, to win their divisions uncontested while putting an end to male domination of the annual event.

Paul Farquhar of Elmira, Ont. also broke new ground at the meet setting a new Ontario junior record in the clean and jerk with a lift of 127.5 kilos, en route to capturing the 60 kilo class for men with a total lift of 227.5 kilos.

Meanwhile, Ottawa native Terry Hadlow provided an outstanding performance by scoring the meet's high lift total (337.5 kilos) in the process of winning the 90 kilo class competition. His high-flying numbers earned him the Open's best overall lifter award.

Other winning male lifters at the meet were Quebec's Benoit Chaput who hoisted 127.5 kilos to top the 52 kilo class; Mike Olivier of Coniston (167.5 kilos) in the 56 kilo division; Mark Chouinare of Quebec (232.5 kilos) in the 67.5 kilo division; Gary Bratty of Stoney Creed (280) at 75 kilos;

Neal McEevitt of Quebec (277.5) at 82 kilos; Ottawa's Clarke Flynn (302.5) in the 100-kilo class; Garry Bennett of Peterborough (300) competing in the 110-kilo division; and John Whelan of Kirkland Lake (235) who topped the 110 plus-kilo division.

***

Toronto swimmer Peter Darvas collected seven gold medals in the pool en route to winning the Highpoint Trophy as the outstanding male athlete at the Elitzuria religious sports tournament which took place recently at the Wingate Institute on the outskirts of Neyanya, Israel.

Darvas, a member of the North York Aquatic Club who was also a gold medalist at last year's Maccabiah Youth Games held in Memphis, Tenn., was one of hundreds of young Jewish athletes from around the world who traveled to the Elitzuria to take part in sporting events and to tour Israel.

The 16-year-old swimmer placed first in the 100-, 200- and 400-metre freestyles, the 200-metre backstroke, butterfly and breaststroke and the 200-metre individual medley to earn recognition as the meet's top competitor.

***

Carrie Lynn Cohen of Toronto recently established herself as a name to watch in the future by winning both the girls under-16 singles and doubles titles at the Canadian Junior Tennis Championships in Vancouver.

Cohen disposed of Michelle Bogaard of Vancouver with a 6-3, 7-6 straight set victory to win the singles title before teaming with Oakville's Gillian Alexander to bounce Bogaard and Carol Culik of Waterloo 6-3, 6-3 in the doubles final.

Meanwhile, the Goldberg brothers of Montreal, Lorne and Darren, had as much luck as Cohen — but unfortunately it was all bad. Playing in the boys' under-16 final, Lorne dropped a tight 2-6, 6-2, 7-5 decision to Grant Cartland of London. Darren, competing in the boys' under-14 final held at the Toronto Lawn Tennis Club, was soundly defeated 6-4, 6-1 by hometown favorite G.P. DiRocco.

In other matches at the championships, Kathy Sipos of Kingston lost 6-3, 6-1 to Helen Kelesi of Vancouver in the girls under-14 final; Mitch Rubenstein of Dundas advanced as far as the boys under-12 semi-finals where he lost to third-seeded Eric Godin; and Toronto's Dean Zimmerman, the top seed in the boys under-14 division was given a surprisingly early quarter-final exit courtesy of the division's sixth-seeded Andre Moreau of Montreal.

***

Canadian judo heavyweight champion and recent Pan-Am gold medalist Mark Berger of Winnipeg isn't the only Jewish athlete to have distinguished himself at the just completed Pan-American Games in Caracas.

Joelle Fefer of Montreal teamed with Jackie Terry, Sheila MacQuarrie and Christine Schulze to win silver and bronze medals for Canada in the rifle competition.

Fefer fired a score of 358 to pick up a silver in the air rifle event along with teammates Terry and Schulze. MacQuarrie joined Fefer and Schulze to collect a bronze in the English team match event.

The United States was also represented by its share of Jewish athletes at the Games. But the most noteworthy performance came from 17-year-old swimmer Tiffany Cohen who won gold medals in the 400- and 800-metre women's freestyle races.

***

A 25-member team of Israeli athletes comprised of war veterans and members of Ilan, an organization for the handicapped, captured a respectable total of 11 medals at the recent Stoke Mandeville Games for the Handicapped in England.

Competing in a variety of events including basketball, track and field, shooting and swimming, the Israelis won three golds, three silvers and five bronze medals.

***

Due to the shortness of space for last week's Sports Scene column we fell a little behind in several areas, not the least of which is B'nai B'rith baseball. But, before playing catch-up with some of the scores, a word or two about the divisional races to the playoffs which start in three weeks.

Just fantastic!

The race in Division II probably best exemplifies the type of balanced competitiveness the league displays in general. That's not to say that there are no superior or inferior clubs — but anyone picking up a post-season berth could realistically win it all.

Four Division II clubs are fighting for the last two playoff spots and the picture won't likely be clear until the last game of the season is over. Unity A, with two games left to play, has 15 points; Upper Canada B (2 games) and Upper Canada C (1 game) are tied with 14 points; and Toronto Freedom E (1 game) is clinging by a hangnail with 13 points.

But, to get back to scores from over the last two weeks, in Division I it was Upper Canada A 11, Wilson Heights A 0; Maccabiah A 17, Toronto Freedom D 9; Toronto Freedom B 9, Toronto C 2; Leonard Mayzel A 5, Leonard Mayzel B 0; and Toronto Freedom A 8, Canyon A 2.

In Division II, it was Leonard Mayzel C 10, Aaron Hart A 3; Unity A 6, Upper Canada C 3; Upper Canada B 7, Thornhill A 0; Toronto Freedom E 14, Manor Metropolitan A 13; and North York A 8, Forrestdale A 2.

In Division III play, it was Maccabiah B 12, Circle A 6; Forrestdale B 12, Toronto Freedom F 8; Unity B 5, Canyon B 5; Upper Canada D 7, Judea A 0; and Toronto Freedom G 6, Don Mills A 3.

***

Terry Fox Runs will be taking place throughout the country on Sept. 18 with several versions scheduled for the Toronto area. But of particular interest to the Jewish community is the run which is being hosted by the Jewish Community Centre's northern branch.

The 10-km jaunt gets underway at 9 a.m. from the Centre and carries on until noon with runners leaving at their own convenience after the initial starting time.

The registration fee for the run is $5 and pledge forms are available at the JCC upon request.

Rising young tennis star Mitch Rubenstein with his father, Michael.

Dundas youngster aims to play at Wimbledon

By MOURA WOLPERT

DUNDAS, Ont. — Wimbledon may still be a long way off, but making a determined effort to get there is 12-year-old Mitch Rubenstein of Dundas.

Mitch has been competing in the recent Canada Junior nationals in Toronto, where he beat the No. 2 player in his age group in Canada.

He is currently ranked among the top four players in his age group in Canada, is No. 2 in Ontario in the under-12 age group and eighth in the province in the under-14s.

As a member of Team Ontario he is eligible to compete in major national and international tournaments and will be playing in Florida later this year.

Mitch started playing four years ago with his father, Hamilton lawyer Michael Rubenstein, "and before we knew what had happened, we realized we had a champion," says his mother Norma, who fills in where her shy young son leaves off.

Mitch attends the Harry Brittan Tennis Academy at Cedar Springs and practices three hours a day.

An all-round sportsman who is "very good at soccer" and a member of an all-star basketball team, Mitch has "a room full of trophies," but now concentrates on tennis, wearing out his shoes at the rate of a pair every three months.

With all that, the Dundas youngster still manages to be a top student at Dundana School, where he is a grade 8 student, and is currently studying for his bar mitzvah this year at Beth Jacob Synagogue.

Mitch's older sister, Shelley, is a figure skater.

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Travel

Israeli drivers in a class by themselves

Israel by car is a rewarding, intimate experience

By
FRANK RASKY

TEL AVIV —

Before setting out on a car-drive tour around Israel, I first boldly posed the question to Gideon Saguy, the Israeli consul-general in Toronto.

"Is it really true," I asked him, "that Israelis are among the world's wildest car drivers?"

"Let us say," replied Saguy diplomatically, "that Israelis on the road are in a class by themselves."

They are, indeed. Perhaps not as suicide-bent as the highway Kamikazis of Japan brushing by each other by a hair's breadth. Possibly not as showoffish as the daredevils of Jamaica teetering around cliff paths at top speed on two wheels.

But for sheer chutzpah, you can't beat the nervy motorists of the Holy Land. Doubtless many of them have become so brash out of necessity to survive the Holocaust.

Noisily honking horns

Whatever the reason, they are unquestionably today the pushiest, noisiest, most abrasive and yet most endearing car drivers you'll find on God's earth. They remain, as Dryden, the English essayist, described them more than a century ago: "A headstrong and disputatious, moody and murm'ring race."

Except that their murmuring nowadays is usually conducted at the top of their lungs. It's fun to watch an Israeli motorist exchange barbed mots with a traffic cop. The driver is not simply talking his way out of a fine; he's a kosher hambone staging a melodrama fit for the Habimah Theatre.

It's equally entertaining to watch them flout their city bylaws, impatiently honking their horns and flashing their lights, while waiting for the signal to turn from red to green. Motorized Ben Hurs, every one of them, competing in a chariot race.

To be sure, though only 25% of the country's householders own cars, those that do tend to be impudent tailgaters and terrible roadhogs, and have one of the world's highest accident rates.

Nevertheless, in a pinch, if you get lost or have a flat tire, nobody could be more helpful than they are.

In fact, they're **too** helpful. They all stop to put in their two shekels's worth of advice, customarily offered with much gesturing and topped with a Jewish witticism.

You'll wind up your trip with the impression that everybody in Israel is a wouldbe comic adlibbing humorous lines for a road company of Fiddler On The Roof and that you have been playing a straight man to the whole exhilarating country.

At least, that's how I felt recently when I joined about 140 North American journalists whose trip to Israel was sponsored by the Israel ministry of tourism, in co-operation with El Al Airlines, Avis International, the Israel Hotel Association and Kibbutz Inns Association.

Their intent was to demonstrate, especially for groups of second-time visitors, the virtues of exploring Israel closeup through the windows of a drive-yourself car.

As a first-time pilgrim to the Holy Land, I can testify that the advantages are manifold.

Our caravan of 35 trim new Ascona Opels, with four persons comfortably seated in each medium-sized compact car, was able to sightsee the country with flexibility far greater than you'd get on a regimented bus tour.

You may not be as fact-drenched as the passengers on a guided bus. But you can be more adventurous on your itinerary, stopping to wander off the beaten path or picking up a hitchhiker as the spirit moves you, and thus getting to know the country and its people with a warmly rewarding intimacy.

The country is ideal for auto expeditions because it's so tiny — no more than 21,000 square kilometres, which is 1/40th the size of Ontario, ⅓ the size of Vancouver Island, the equivalent of three little Prince Edward Islands stuck together.

Masada's imperial splendor

It's so small that the country's three main cities — Jerusalem, Tel Aviv and Haifa — are less than one hour's drive from one another.

Like the waist of an hour glass, the land's entire width pinches down at one point to less than 10 miles.

And a speedy driver could cover easily in one day the entire length of our 10-day journey — from the chalk-white cliffs of Rosh Hanikra on the northernmost tip of Israel to the Goya-like, craggy moonscape of Masada towering in imperial splendor 430 metres above the Dead Sea in the Negev.

It would be silly, of course, to burn up the road in that fashion just to traverse Israel in a hurry. In doing so, you'd miss the vital juices of this sensual country — the sweet fragrance of its honeysuckle and orange and bougainvillea blossoms, the romantic sounds of a muezzin's song from a minaret plaintively urging Moslems to prayer, the quaint sight of a shepherd boy playing his flute in a cornfield near a scarecrow with its Arabian kefiya turban flapping in the breeze.

Three Israelis hitchhike home to prepare for Rosh Hashanah. Picking up hitchhikers is a good way to learn about Israel while on a drive-yourself tour.

And always you're aware of driving by a fabled landmark, where Napoleon camped, or the Crusaders fought, or Joshua called upon the sun to stand still. The land of milk and honey that God promised to Moses may be lacking in natural resources, but it is rich in legends and history.

"Palestine is no more of this workaday world," Mark Twain put it eloquently in An Innocent Abroad. "It is sacred to poetry and tradition — it is dream land."

Here are some suggestions and observations that may help you savor those dreams on your auto trip:

Expect to pay a minimum of $2,000 for an Israel fly/drive package organized for a group by a Toronto travel agent. This would include your return flight, accommodations plus breakfast and dinner at 4-star hotels for 14 nights, and rental of a non-air conditioned car.

Emile Aufgang, whose Aufgang Travel Agency at 3526 Bathurst St. (telephone 789-7117) has been organizing group tours to Israel for 15 years, suggests that you take into account extras you'll pay for gas (currently close to $3 a gallon in Israel) as well as car insurance and other incidentals.

Before you leave home, be sure to buy an $11 copy of the 1983 Bazak Guide To Israel, published in Jerusalem and distributed by Harper & Row of New York. For motorists, it's the best of the guidebooks because of its detailed maps and lucidly outlined routes for possible car-drive tours.

Another indispensable companion you ought to take along is that incomparable history and geography book, your Bible. It's exciting to read aloud from it when you visit sleepy, sunbleached Sodom in the desert, which, according to Genesis, was the accursed city "upon which the Lord rained fire and brimstone," and to consider that the pillar of salt rock stabbing into the sky is the remaining vestige of Mrs. Lot, punished by God centuries ago for turning to stare back at the biblical sin city.

You should remember, of course, to bring your driver's license. And on your arrival, it's a good idea to get practical advice and information from the Automobile Club and Touring Association of Israel at 19 Petah Tikva Rd. in Tel Aviv (telephone 622-961).

You'll learn that you don't have to worry about the main highways of Israel. They're 4-lane roads of paved asphalt and of European calibre, and the signs are clearly indicated in Hebrew and English.

Neither will driving regulations be worrisome. You drive on the right, as at home. Generally, the speed limit is 80 kilometres per hour on the highway and 50 in cities.

Attendants at gas stations ("ta-kha-nat delek" in Hebrew) are unfailingly courteous, and you'll soon catch on to their broken English which can be amusing. The rear axle of a car, for example, is known as a "beckexle," while the front axle is a "front beckexle."

When you plan your itinerary, be sure to include a schedule of kibbutz-hopping among the 28 of Israel's 300 communes which offer motel service to tourists. Rates are as low as $55 a night, including breakfast and a lively evening of folkdancing in which you'll invariably be asked to join the kibbutz troupe in twirling to a hora while singing Hava Nagila.

At the Orthodox Lavi Kibbutz in the hills of lower Galilee, I found the room comfortable but not fancy; as for the smorgasbord breakfast of homebaked bread, fresh fruit, vegetables, cheeses, milk, herring and newly laid eggs, it was among the most delicious meals I enjoyed in Israel.

You should also plan at least one day's stay at a health spa on the rim of the Dead Sea. At Tsell Harim, an elegant Jewish Lourdes, where the offseason rates are $37 a night including breakfast, the salt is so dense you can sit on the water and read a newspaper, feeling like a floating human salt lick.

The T-shirts they sell locally bear funny inscriptions, such as: "Dead Sea Diving Board" and "Jesus, Please Don't Walk On The Water!"

Of the many sightseeing spots our motor caravan visited, I felt three were most memorable:

- Most exotic was the walled port city of Akko, notable for its spired minarets, bubbly mosques, and narrow cobbled streets of its bazaar, where old men sit smoking their hooka pipes in the sauna-like heat.

Gazing at the gorgeous 18th-century mosque of Caliph Ahmad El Jazzar, "The Butcher," notorious for murdering his mishpocha, you almost expect to see Yvonne de Carlo in her harem pantaloons and pointed slippers peeking around the parapets, while Tony Curtis announces in Brooklynese, "Yondeh is da castle of my fader, da caliph."

- Most awe-inspiring is the ride up to Masada, the desolate table-topped peak where 960 Jewish Zealots held off 10,000 men of the besieging Roman Tenth Legion for three years. As you walk about the fortress plateau under the shrivelling sun, you think of Eleazar Ben Yait's defiant speech in which he exhorts his fellow rebels to commit mass suicide.

Total silence inside

"Let us die before we become slaves under our enemies," he cried out. "Let us leave them an example which shall at once cause their astonishment at our death and their admiration at our hardihood therein . . ."

- Most poignant is a visit to the Yad Vashem — Shrine of the Holocaust, a white-stone museum in Jerusalem, surrounded by scented pines and purplish-leaved carob trees and myrtle and rosemary on the outside. Inside there is total silence as you gaze at the heartbreaking scenes of the millions who died in Hitler's gas ovens.

"You don't need a guide to show you around there," said a fellow journalist in our tour car, unable to hold back his tears. "All you need is a Kleenex."

(For further information about organizing a group drive-yourself tour, consult the Israel Government Tourist Office at 180 Bloor St. W., Suite 700, M5S 2V6, telephone 964-3784.)

On the road in Israel, a driver can expect to encounter many delightful scenes, including this one.

Everyone hurt by war, recession

Israel's tourism falls, bounces back

By SHELDON KIRSHNER

Behind these solid walls lies the old city of Jerusalem, a mixture of holy sites and picturesque bazaars.

JERUSALEM — Tourism, one of the pillars of Israel's economy, came under severe battering last year. But, gradually, it is recovering.

What with the war in Lebanon, the closure of El Al and the world recession, the number of tourists choosing Israel as a travel destination dropped rather precipitously.

From a peak of 1,150,000 visitors in 1981, tourism declined to 1,000,000 in 1982, the low point being reached in November when the decrease registered some 20%.

Hoteliers were particularly hard hit, with the occupancy rate plunging to 46%. But they weren't the only ones complaining. Affected by the downturn were shopkeepers, tour operators and restaurateurs.

Now they all have cause for some cheer. There has been a turnaround, thanks to the quieter situation in the Middle East, the reopening of El Al and the slight recovery in the U.S. and Europe.

During the first seven months of this year, tourism climbed by 7% over the same period in 1982. The upward trend began to assert itself in dramatic fashion in May, when over 100,000 travelers — or 20% more than in 1982 — arrived in Israel.

In June, 96,000 went to Israel — a 33% increase. In the first week of July, aircraft-passenger arrivals were 29% ahead of the corresponding week 12 months before.

Canadian tourism looks promising. In the first six months of this year, traffic from Canada has jumped by 8%, and approximately 30,000 Canadians are expected by year's end.

Michael Gidron, the ministry of tourism's director of information, predicts that income from tourism will probably reach $1 billion this year, compared to last year's $900 million.

While no one can be sure at this point whether record-breaking amount of tourists will travel to Israel in this calendar year, observers on the scene believe that the industry is prepared to accommodate them.

About 2,000 new hotel rooms are due to come on stream, increasing capacity by a further 7%,. But if hotels here are to reach a respectable two-thirds occupancy the year round, an estimated 1.5 million tourists will have to come to Israel.

No one can tell with any certainty when this pinnacle will be attained, but observers feel that Israel can hasten that day by lowering prices and improving service.

Israel is not expensive, but neither it is cheap. Indeed, there have been complaints that hotel and food prices in some cases exceed that of certain West European countries.

And while it is agreed that the level of service has improved, the feeling remains that there is room for improvement.

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Travel

For those seeking something different...

Discover an Israel far from beaten track

By SHELDON KIRSHNER

VERED HAGALIL, Israel — High above the shimmering Sea of Galilee, off a quiet country road lined with trees, lies a place which might be set in Wyoming, California or Alberta.

As you walk up a footpath, past rustic wooden buildings and rolling lawns, your eyes fix upon a scene right out of the Old West. In the waning sunlight of a long, hot Israeli summer day, you see a brown mare and her foal, grazing gently in a corral.

If you've watched a lot of old Hollywood movies, or been to the West, you're in familiar territory. As the laconic cowboy of yesteryear would say, you're not a stranger in town.

Although Vered Hagalil has a distinct Western flavor, it is definitely Israeli. Twelve miles north of Tiberias, in the hilly Galilee, Vered Hagalil is unique to the Jewish state.

The one and only resort which offers trail riding, Vered Hagalil gives Israelis and foreigners alike the rare chance to discover an Israel far from the beaten track. From the vantage point of a sturdy horse, a new Israel unfolds.

It is an Israel which will appeal to nature lovers and tourists who seek something a little different.

On horseback, the ordinarily common sight may be something of a revelation: a picturesque Druze village perched on a hilltop, a distant kibbutz lying doll-like in a fertile valley, a willowy field of wild flowers, an enchanted mountain pass redolent of pine trees, a herd of sheep huddled in a verdant pasture, a flock of birds twittering wildly as they wheel over a rocky slope.

Owned and operated by an American who has lived in Israel for the past 34 years, Vered Hagalil — or Rose of the Galilee — has four types of tours.

The longest, which lasts six days, winds its way to Jerusalem. The all-inclusive price per day is $80 (U.S.). The 3-day ride around the Sea of Galilee is $50 a day, while the 3-day tour of Upper Galilee is also $50.

For $20, you can explore the Golan Heights for half a day.

Each ride is limited to eight or nine persons, and is led by a guide, says proprietor Yehuda Avni.

Needless to say, the longer rides are strictly for seasoned riders. A neophyte can probably handle the half-day tour. "Most of my customers are moderately experienced riders," explains Anvi, who is trying to start a Western-style riding school with a Hebrew-speaking instructor.

Although he relies on the foreign market, 60% of Avni's clients are Israelis. And his horses, he says, are "competitive with any in the world."

Yehudi Avni stands beside a young rider at his Vered Hagalil, which offers the only riding academy in Israel.

Pure-bred Arabian horses raised

Avni, who was born in Chicago, raises pure-bred Arabians sporting names like Dubi and Galit. He has 15 horses in his stable, tended to by Israelis who are learning the trade.

Interestingly enough, Avni's clients are not necessarily fanciers of horse flesh, although they are well disposed toward them. A good many of the sojourners who come to Vered Hagalil are attracted by the region's landscape and the cool night air.

Vered Hagalil rents single-room cabins, complete with breakfast, for $37 a day, and apartments for $60. Its restaurant serves simple, though substantial, meals.

A man in his 50s, Avni immigrated to Israel as a volunteer during the War of Independence, married an Israeli and settled down to work the soil as a farmer on a kibbutz and then on a moshav.

In 1960, having decided to strike out on his own, Avni began to look for a parcel of land where he could establish what he calls a guest farm. It wasn't easy, because the government was reluctant to sell land which would not be used for agricultural purposes.

But, finally, with the help of influential people who saw promise in his scheme, Avni obtained a 49-year lease on 40 acres.

In the years since, Avni, parlaying a dream into a solid reality, has developed Vered Hagalil into what it is today — a place where you can forget your troubles and look forward to another day.

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PROSPERITY

PEACE

Don't miss the Miss Drumstick contest

Fall in Florida can be chicken pluckin' good time

By
JAMES MONTAGNES

MIAMI —

Anyone planning to spend the fall and winter months, or part of that time, in Florida will find plenty of special events and festivals to enjoy. The state will have a wide variety of festivities in sports, flower exhibitions, theatrical performances, art shows, ethnic festivals and historic commemorations.

Here are the highlights of the season, month by month:

OCTOBER

If you are on the Florida west coast you can start the season properly by attending Hello Dolly at the Golden Apple Dinner Theatre at St. Petersburg, Oct. 1 to 16. Not far away in the same town there will be an exhibition of paintings of fruits and flowers by Salvador Dali at the museum opened in his name recently, from Oct. 1 to 31.

For something different on Oct. 1 go to Spring Hill, northwest of Tampa, for the World's Chicken Pluckin' Championship where teams compete.

Before the chicken plucking starts there will be dances by youths in Czechoslovakian costumes and a concert by a Spring Hill group who harmonize clucks to well-known music. There is also a Miss Drumstick contest in which contestants are covered from head to thigh to look like a drumstick.

In the Orlando area at Lake Buena Vista the Walt Disney World National Team Championship golf classic will be held the last three days of the month with a $250,000 purse.

NOVEMBER

Pompano Beach and West Palm Beach start winter fishing tournaments this month until April 30. The Pompano Beach contest is for 15 categories of salt and freshwater fishermen, while the West Palm Beach contest, in its 50th year, awards prizes for 23 species of fish.

The first weekend of November sees a Greek Festival at Miami with music and dancing, arts and crafts and plenty of Greek food and wine.

A Florida Air Fair is at Kissimmee, just south of Orlando, the first weekend of the month with the U.S. Navy Blue Angels aerobatic team as major attraction. The Blue Angels also hold a precision flying demonstration for two days in mid-November at Pensacola at the northwestern end of the state.

Ahoy, there, mates! Here come the pirates of the Eva W as part of the festivities during the Gasparilla Festival at Tampa, in early February.

For seniors there is a Golden Age Games Week at Sanford, just north of Orlando, the second week of the month, with sports, dances and craft shows.

DECEMBER

The first weekend in December there is a Gardening Ramble in the Miami area with educational exhibits, lectures on plants, cooking demonstrations and a sale of botanical items. The same weekend at St. Petersburg there will be a boat show with more than 300 boats being exhibited.

First of the football classics takes place Dec. 17 at Orlando with two top major college teams competing in the Tangerine Bowl Game. The Junior Orange Bowl Festival is at Coral Gables in the Miami area the last 10 days of the month with football, tennis, golf, bowling and soccer tournaments as well as youth parades.

The Orange Bowl Festival at Miami starts in mid-December, lasts for a month, with parades and a variety of sporting events, and the New Year's Day Orange Bowl Football Game.

The Miccosukee Indian Tribe's Annual Festival at Miami is the last few days of December with Indian artists and performers from more than 30 tribes taking part.

JANUARY

The Miami Opera Season starts in mid-January and lasts till mid-April.

At Fort Lauderdale the Gold Coast Railroad Museum will mark the coming of the railway to Florida at the turn of the century with Flagler Day on Jan. 10, when the museum's staff will dress in early 1900 costumes.

At Hollywood in the Miami area Seminole Indians will hold a fair the first few days of the month with tours, a rodeo, crafts and art from many North American Indian tribes.

At Orlando Scottish Highland Games will be held the third Saturday in January, with sports, dancing and piping competitions. Sarasota will stage its annual International Kite Fly-Off on Jan. 14.

FEBRUARY

Tampa will see the Gasparilla Invasion on Feb. 6, when legend claims Jose Gaspar and his pirates came to the town in the 17th century. Today's costumed pirates invade the city, take politicians as prisoners and stage parades through downtown Tampa.

At Fort Myers, the winter home of inventor Thomas Edison the Edison Pageant of Light is Feb. 8 to 18. At Miami the Big Orange Festival is a major musical event the entire month of February.

The famous Daytona 500 stock car race on Daytona Beach will be on Feb. 12. At Sarasota the Asolo State Theatre Season starts on Feb. 16 to last till mid-September, with performances in this 17th century Italian theatre.

An International Boat Show is at Miami the last week of February, one of the largest such shows on the continent. The annual Bach Festival of choral selections is at Winter Park, near Orlando, the last days of the month.

MARCH

Salute to Canada Week at Surfside in the Miami area is the second week in March with dances, concerts, musical revues, sports and crowning of Miss Surfside Canada.

At Sarasota the Ringling Museum Medieval Fair the second Thursday to Sunday in March is in the recreated medieval Italian town square with jousting tournaments by knights on horseback, archery contests and musical concerts.

The Florida Derby Festival at Hallandale in the Miami area is one of the richest horse races in the south for three-year old horses and $200,000 purse from mid-March to mid-April.

A Canadian Festival is at Daytona Beach the last week of March with golf tournament, baseball game, fashion show and boat rides.

At St. Petersburg more than 100 high school bands from all parts of the United States will participate in the Festival of States the last week of March.

At Dunedin, where the Toronto Blue Jays hold spring training, Highland Games will be held the last weekend of March.

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ANNOUNCEMENTS

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Bathurst - York Downs. Large furnished basement apt. No Shabbat calls. 635-8606.

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DOMESTIC HELP WANTED

Babysitter, mature, experienced, needed every Wednesday for 2 children. Bathurst-401. 787-6857.

Mature woman wanted 3 mornings weekly to care for one infant in my home (Bathurst-Eglinton). 787-6922.

Responsible individual to care for 2 children, infant and toddler 3 days per week. References. 633-1046.

Woman to babysit for child under 1 year, mornings 9-12 a.m. Own transportation. Thornhill. 881-6134.

Bathurst-Eglinton. Mature responsible woman required to babysit 2 yr. old in my home. 783-3003.

EMPLOYMENT WANTED

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FLORIDA CONDOMINIUMS FOR SALE

Deerfield Beach, Flo., Century Village - Garden corner, first floor, 1 bedroom, 1½ baths, central air. Newly furnished. Illness forces quick sale. 305-426-8572.

West Palm Beach. The President. 2 bedrooms, 2 baths, golf, tennis, pool, fantastic buy low $60's. (216) 831-1498, (216) 831-5432.

North Miami Beach. 2 bedrooms 2 baths. Luxurious. All new furniture. Asking $129,000, or would exchange for same in Clearwater. 625-5389.

HELP WANTED

Notice to Advertisers — the Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code, **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy.

Large Orthodox Synagogue in North York requires a full time Shames. Competent individual a must. Reply with name, address and telephone number. Box 6554, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Engraver wanted for Hebrew letters. Rabbi Chermak. 781-3366.

University student part time hours. Men's Store. Call Mr. Bloom. 633-4361.

Downtown Hotel management trainee required. Please submit resume to Box 6557, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

HOUSES FOR RENT

Spring Farm Rentals
$800 per month. Detached dwellings. 3 bdrms, 2½ bathrooms, family room with fireplace, double car garage, T.T.C., walk to synagogues, community centre. 881-8293 or 449-1746.

HOUSES FOR SALE

Thornhill [Spring Farm]. 4 bedroom, 3 bathrooms, on small crescent. Large sundeck & backyard located 5 minutes from recreation centre & Synagogue. Private sale. 886-3929, 864-1809.

LARNELL R. E. LTD.

BAYVIEW-STEELES
$345,000
Builder's home, 4 bdrms., 4 baths, family rm. & library, 6 appls., central air, many extras. Large lot. Demand area. Call Marsh Goldstein 635-9945.

* * *

MAXWELL-OVERBROOK
$249,000
2 storey 4 bdrm, main floor family room, prof. fin. basement, large kitchen, c.a.c. 50'x120' lot. Lots of extras. Call Ruth Putter 635-9945.

* * *

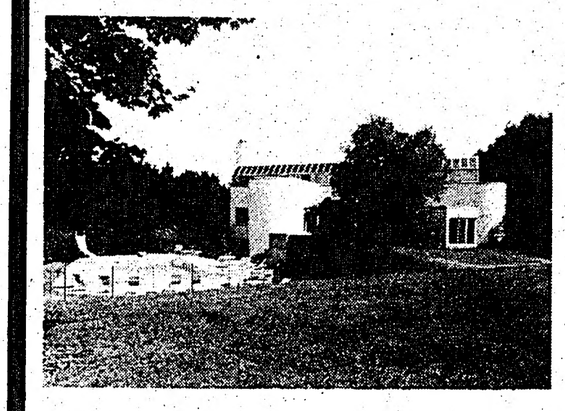
BATHURST & STEELES
Spring Gate custom built homes. 50'x120' lots. Many extras. Models from 2,700 sq. ft. - 3,600 sq. ft. Open house every Sunday 1:30 p.m.-4:30 p.m. Only 6 left! Ruth Putter or Harvey Havelock 635-9945.

* * *

BROCKINGTON CRES.
$305,000
Fabulous 4 bedroom, 4 bath home. Main floor family and laundry room. 5 appliances, 3,200 sq. ft. , stone fireplace. Many built-ins. Loads of extras. Marsha Goldstein 635-9945.

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR



A FUTURISTIC MASTERPIECE $1,150,000.00
White bricked contemporary, basking in uniqueness, high vaulted ceilings, skylights, glass walls and white marble floors. An outstanding home with quality workmanship throughout - A special dividend . . . pool, vast patios, backing onto park! Elise Kalles 441-2888.

* * *

***BLUEFOREST AREA — MAGNIFICENT COURT**
Quality custom built home. Exceptional family room. W/O to gorgeous ravine lot. 4 bdrms, modern family size kitchen, marble foyer. Finished bsmt. Goldie Feldman/Elise Kalles 441-2888.

* * *

YORK MILLS GARDENS — NOW $398,000
This bi-level residence excels in versatile livability. There are 4 bdrms, 4 baths — Family Rm. with w/o to private garden & pool — Circular drive — All the amenities. Elise Kalles. 441-2888.

* * *

FOREST HEIGHTS — 94 x 183' LOT — $389,000
Spacious 4 bedroom 2 storey with a beautiful Family Room and Morning Room commanding an unobstructed view of the magnificent garden — Finished lower level — Elise Kalles. 441-2888.

* * *

***THE BRIDLE PATH — $729,000**
Built in elegant Southern tradition for gracious living - grand size entertaining rooms - indoor pool - ballroom - exquisite amenities. You must see this home! Elise Kalles 441-2888.

* * *

***EXCEPTIONAL CONTEMPORARY ON MISTY $1,150,000**
Overlooking its own private park, this handsome 10 room contemporary offers panoramic view of every vantage. White marble floors throughout - a huge entertainment size patio. Surrounds very large swimming pool. Elise Kalles 441-2888.

* * *

***BAYVIEW — PALACIAL RESIDENCE $1,250,000**
The best of an era gone by - a classic stone Tudor full of modern surprises. A glittering setting for as many as several hundred guests. Meticulously maintained and elegantly appointed throughout. Elise Kalles 441-2888.

* * *

***LOCATION — QUALITY — INDOOR POOL $599,000**
A unique house built to very high standards by private owner in a premier residential location Forest Hill - 5 bedrooms - 3 reception rooms - 40' indoor pool and spa centre links the residence to an architecturally compatible family room. Elise Kalles 441-2888.

* * *

LOWER FOREST HILL $315,000
Excellent family home features 23' main Family room, 4 bedrooms, huge master with 5pc. ensuite, fin. bsmt. 2-car garage. Elise Kalles/Faygie Buchman 441-2888.

* * *

LOWER VILLAGE $549,000
Interior designer's own elegant tudor; magnificent floor to ceiling oak panelling, completely up-dated in every way. 3 Fireplaces, antique brick family room, award-winning pool. 6+ bdrms., 6 Baths, Cent. Air, Fire & Burglar Alarm. Faygie Buchman 441-2888.

* * *

***LOWER VILLAGE GEORGIAN**
Centre hall, stained floors, outstanding library with beamed ceilings, 5 bedrooms, private garden. Eleanor Wagman 486-7796.

* * *

***WARREN ROAD BEAUTY — $549,000**
Fully restored, old world charm retained, 5 bedrooms, den plus family room on main. Walkout to cedar deck. David Wagman 486-7796.

* * *

***LOWER VILLAGE RENTAL $1,900 MONTHLY**
Charming 4 bedroom, main floor den, second floor library, quiet street. Eleanor Wagman 486-7796.

* * *

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles REALTOR MLS **441-2888**

Classified Ads

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

***WEBSTER AVENUE $345,000**
Luxury in-town living. 2½ years new! 3 bedroom townhome. Dramatic design with vaulted ceilings. Private garden. M. Rosen 441-2888.

* * *

***SANDRINGHAM DRIVE $349,000**
A must to see this spacious family home. 4-5 bedrooms. Master bedroom has sitting room. Main floor den and powder room. Fabulous lot with pool and cabana house. M. Rosen 441-2888.

* * *

***BAYVIEW & YORK MILLS!! ONE OF A KIND! $475,000**
Grand contemporary home would welcome large family. Impressive quality throughout. 2 storey reception hall with Floor to ceiling fireplace. 5 excellent bedrooms. Separate living and dining with walkout. Totally finished lower level with sauna and facilities. Please call to view. Michelle Noar or Elise Kalles 441-2888.

* * *

***THORNHILL — LUXURY UNDER CONSTRUCTION**
Choice of 3 fabulous homes ranging in price from $499,000 - $599,000. Located just north of Steeles Avenue. Overlooking conservation and country club. No expense has been spared in expense and design construction. Pool sized lot. Choice of 4-5 bedrooms. All have library and family rooms on main. Call Hilary Cohen or Ron Baker 441-2888.

* * *

***SENECA COLLEGE LOCATION $179,900**
4 bedroom 2 storey with main floor family room and laundry, 4 excellent bedrooms - master en suite. Pretty garden and all in mint condition. Close to transport, shops and schools. Value priced. Call Hilary Cohen or Ron Baker 441-2888.

* * *

***INSTEAD OF SKYMARK . . . YOUR OWN HOME!!**
$187,900 for this Home and Gardens. 3 bedroom sidesplit in Finch and Don Mills area. Master has 6 piece en suite, dressing area, 2 walkouts to exquisite pool and garden. White kitchen, ber-ber broadloom - open concept. Just outstanding. Call Hilary Cohen or Ron Baker 441-2888.

* * *

***YORK MILLS & BAYVIEW $559,000**
Cul-de-sac. Large treed property. 5 bedrooms, 5 baths. Owner must sell quickly! Simone Stern or Hilary Cohen 441-2888.

* * *

***6 BEDROOMS — BEST BUY IN AREA**
York Mills - Leslie, family home, main floor family room, finished lower level, 5 baths, central air. Vendor has moved out. Don't miss this opportunity. Randy Kalef 441-2888.

HARVEY KALLES AND HIS STAFF WISH ALL THEIR CUSTOMERS FAMILY AND FRIENDS A YEAR FILLED WITH PEACE, GOOD HEALTH AND MUCH HAPPINESS.

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles REALTOR MLS 441-2888

SOLNIK & RYBAK
REAL ESTATE LTD. REALTOR

BATHURST-GLENCAIRN — OWNER LEFT CITY
Newly renovated 4 bdrm. ultra modern kitchen, large master with 4 pc. ensuite, huge walk-in closet, 2 other baths, finished bsmt., attached double garage. Must be sold. Dave Frankel 789-7111.

* * *

***BATHURST-WILSON $119,900**
Lovely 3 bedroom split. Large kitchen. King size master. Finished basement. Attached garage. Central air, appliances & more. Near all conveniences. Dave Frankel 789-7111.

* * *

***BATHURST-GLENCAIRN — LUXURY 2 FAMILY**
Spacious 2 & 3 bdrm suites + huge 5 room professionally fin. bsmt. En suites, central air. Attached double garage. Steps to synagogues & every convenience. David Frankel 789-7111.

* * *

DRASTICALLY REDUCED
Bathurst-Lawrence, 2 storey, 3 bdrm., finished bsmt., large lot. Vendor holds mtge. Shows beautiful. Priced to sell. Dave frankel 789-7111.

* * *

BATHURST-WILSON — PRICED TO SELL
3 bdrm. mod. oak kitchen. Lge. lot. 5 new appl. Immaculate. $117,900. BARRY ROSS 789-7111.

* * *

***LUXURY CONDO — 3000 BATHURST**
1 bedroom + den, heart of the Jewish Community. Jonathan Grossman 789-7111.

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***BATHURST—S. OF WILSON**
Immaculate 2 bdrm bungalow. Building size lot. David Frankel 789-7111.

* * *

***RANCH BUNGALOW — GREAT AREA**
Spacious 7 room home. Income apt. Jonathan Grossman 789-7111.

* * *

***BEAVERTON — LAKE SIMCOE**
Lakefront cottage. Beautiful 4 bedroom, modern kitchen, large living & dining. Open fireplace. Mrs. Rybak 789-7111.

* * *

YONGE-YORK MILLS
Luxury 2 bedroom, extra large family room. Drastically reduced for quick sale. $50,000 down. Ruth Rybak 789-7111.

BATHURST VILLAGE — PRIVATE SALE
Spacious 4 level, 4 bedroom sidesplit master ensuite + powder room, sunny hollywood kitchen, ground floor family room, 2 walkouts, finished rec room, central air, double garage, 5 appl., 50'x120' lot plus much more. Call 667-8511.

Paul Slavens
Real Estate Ltd. Realtor

HERE IS YOUR NEXT HOME

LOWER VILLAGE — FABULOUS RESTORATION
Grand marble entrance & large principal rms. lend to gracious living & entertaining. Must be sold now! Call Miriam Aiken, 483-4337.

* * *

INDOOR POOL — OUTDOOR CHARM
$695,000. 4 bdrms. + studio. Panelled library on main; indoor pool & spa. Call Edie Winberg, 483-4337.

* * *

A VERY PERSONAL LUXURY
Gracious foyer & high ceilings. 3-4 bdrms; 4 baths. Spectacular family rm. with w/o. Call Judy Nathan, 483-4337.

* * *

SPECTACULAR LOWER VILLAGE
$519,000. Super white kitchen, greenhouse breakfast rm; huge family rm. with fireplace. Central air & much more. Call Sylvia Stransman, 483-4337.

* * *

SPECIAL HOME FOR THE SOPHISTICATED
$489,000. 2 master suites, sauna, wet bar, pot lights, custom oak built-ins, in-law apart. Vendor financing. Call Gert Kerbel, 483-4337.

* * *

STRATHALLAN — $298,000
Move-in condition with updated amenities. 4 bdrms; 4 baths. Central air. Finished lower level with 5th bdrm. Call Syma Solomon, 483-4337.

* * *

EXPENSIVE IN EVERY WAY — EXCEPT PRICE
SOLD
$295,000. Lower Forest Hill. Tudor. 4 bdrms; lovely traditional touches & many extras. Call Syma Solomon, 483-4337.

* * *

TUDOR DELIGHT — $119,000
Sparkling bungalow with leaded windows, hardwood flrs, 2 bdrms; 2 baths & many extras. Call Marg Heiman, 483-4337.

* * *

AFFORDABLE CEDARVALE — $210,000
Bring the family! Beautifully updated 3 bdrm. + den. Central air, fabulous garden. Central air. Call Miriam Aiken, 483-4337.

* * *

BATHURST - GLENCAIRN
$349,900. 2-storey 5 bdrm. Large principal rms; main flr. family rm. Laundry & powder rm. on main. Call Shirley Sugar, 483-4337.

* * *

ST. CLAIR - YONGE — REDUCED!
Now $209,000. Totally renovated 4-5 bdrm. townhome with 2 baths, large garden & more. Call Harold Hillman, 483-4337.

* * *

ESTATE SALE — $198,500
Chiltern Hill Rd. 3 family-size bdrms. Eat-in kitchen, powder rm; central air & double garage. Call Don Wagman, 483-4337.

* * *

YONGE - EGLINTON — REDUCED
$112,500. Super updated semi. Oversized master, large living & dining rms. Call Eve Hillman, 483-4337.

* * *

YORK MILLS - BAYVIEW — REDUCED
Gorgeous ranch bungalow with inground pool, 4-5 bdrms; family rm. with w/o finished lower level. Call Eleanor Stanton.

n. s. smith
REAL ESTATE LIMITED

ST. ANDREWS ESTATE BAYVIEW-YORK MILLS
Elegant 4-bdrm. 2-storey, gorgeous kit. w. skylight, ultra-modern, 3 baths, 2 f.p.; must be sold. Vendor has bought firm.

* * *

BATHURST-STEELES
Elegant 4-bdrm. 2-storey, open concept, high ceiling, circ. staircase, 2 skylights, fam. rm.; will suit very Orthodox large family. 2,600 sq. ft.

* * *

BATHURST-STEELES MUST BE SOLD
Reduced!! Torresdale garden, 2-storey 3-bdrm. townhome, great layout, firepl., large rec. rm., 2-car park.
Sally Rosen, 223-6800

A. E. LePAGE
REAL ESTATE SERVICES LTD • REALTOR

***BATHURST & HADDINGTON BUNGALOW**
Immaculate 3 bdrm, 2 baths, 40'x130' lot. Garage. Near synagogues, TTC & shops. $128,900. H. Hepburn 226-3040.

LOUIS ROY

***CARIBOU-BATHURST**
Immaculate 3 bdrm bungalow, bsmt apt. Attached garage. All appliances. I. Green 789-1241.

* * *

York Mills-Don Mills
110 suite apt. Fully rented. $22,000 per suite. Ample parking. Easy financing. Mr. Roy 789-1241.

* * *

SALES HELP WANTED
Leads supplied. Ample parking. Mr. Roy 789-1241.
Louis Roy Ltd., Realtor

A. E. LePAGE
REAL ESTATE SERVICES LTD • REALTOR

***UPPER VILLAGE — SUPERB VALUE!**
$224,900. Well maintained one owner architect designed home. 3 bedrooms, 2 baths, den & fin. bsmt. Lovely landscaped lot. Roz Bennet 483-7600.

* * *

***BRIAR HILL BATHURST AREA**
Side hall plan with large principal rooms, 4 bedrooms, 3 baths, stone fireplace, panelling, leaded doors, private drive. A much sought after location!! Terry Hersenhoren 483-7600.

LUXURY CUSTOM BUILT HOMES
On quiet court — ravine lots. Thornhill. 3,000 sq. ft. plus — $300,000 plus. 745-7903, 731-1688.

ALAN UNGERMAN
REALTY LIMITED REALTOR

BATHURST NORTH
Custom home built with a lge. fam. in mind, as well as the grace of formal entertaining. Featured are 5 lge. bdrms., oversized principal rms., gourmet kitch., oak trimmings & hdwd. throughout. A delight to show! To view please contact LAUREEN UNROTH/ TED WAXMAN, 731-7111.

* * *

BATHURST VILLAGE
Lovely 4 bdrm. home on a quiet cresc. Feat. 30' fam. rm., hdwd. flrs. A home of superb quality & craftsmanship. LAUREEN UNROTH/ TED WAXMAN, 731-7111.

* * *

BATHURST-PATRICIA
Super split lvl. Spacious rms., lg. fam. rm., built-ins, walkout to pool size lot. Hllywd. kitch. Vendor will hold lg. mtg. $194,900. Ted Waxman 731-7111.

* * *

NORTH BATHURST
Lovely 3 bdrm. backsplit, totally upgraded, move-in cond., sit. on a 150' lot. $144,900.

* * *

NORTH BATHURST
Excellent starter home. 3 bdrm., fin. rec. rm., tastefully decorated. $130,000. TED WAXMAN/LAUREEN UNROTH, 731-7111.

* * *

BAYVIEW-STEELES
Executive 5 bdrm. 2 storey home on quiet cul-de-sac. Exc. quality & design throughout. LAUREEN UNROTH, 731-7111.

* * *

STEELES-LAURELEAF
Super 3 bdrm. semi, totally decorated, move-in cond. $119,900. TED WAXMAN, 731-7111.

the Permanent

CLASSIC TUDOR — $219,000
Upper Forest Hill - 4 bedr., 4 baths, main-flr. fam. rm., updated wiring & plumbing. "Best value." M. Hutchison, 488-2444.

* * *

1st CHOICE — UPPER FOREST HILL
$369,000 - comparables sell between $385,000 to $430,000. Feat.: solid oak kosher kit. w/food centre, main-flr. fam. rm. & oak panel library. 4 baths, cent. air, doubler garg. ++++. B. Smith - 783-3333.

* * *

BATHURST/EGLINTON
$212,000. 3-stry. det., 40x125 ft., 5 bedrs., 4 baths, 2 stone f.p.'s, great south exposure; super pott. Immed. poss. - B. Smith, 783-3333.

A. E. LePAGE
REAL ESTATE SERVICES LTD • REALTOR

***ARMOUR HEIGHTS AREA REDUCED $129,900**
Move-in condition. 2 storey 3 bedroom, finished basement, 2 baths, 5 appliances. Air. Steps to all conveniences. Joe Soer 487-7101.

* * *

***BATHURST & SHEPPARD 3 BEDROOM**
Lovely family bungalow, large lot. Close to schools, TTC and synagogues. Income basement. Vendors bought. Joe Soer 487-7101.

* * *

***BATHURST & WILSON $179,900**
Super 4 bedroom family home. Oversized lot. Offering financing. Walking distance to amenities. Erika Bloch 487-7101.

Royal Trust Real Estate
ROYAL TRUST CORPORATION OF CANADA, REALTOR
Royal Trust THE SIGN THAT SELLS

5 ROSEA COURT SUNDAY 2-5
$335,000, 5 bdrm, 2 storey. Elegant home on ¾ acre, central air, inground pool, eat-in kitchen plus more. D. Biback 635-1170.

* * *

UNBELIEVABLE "TRI-PLEX"
Lawrence and Bathurst, 2-4 bdrm apts, plus 2 bdrm. Loads of extras, vendor financing. M. Krybus 635-1170.

* * *

1 ACRE ESTATE ON WOODED LOT
4,000 sq. ft. bungalow all stone construction, 4 fireplaces, finished lower level. Every possible extra. Lora Spektor 635-1170.

* * *

BATHURST VILLAGE
Immaculate 2 stry, 4 bdrm, ensuite, main floor laundry, family room, walk out to garden. Lily Stoll 635-1170.

* * *

BATHURST - OVERBROOK
3 bdrm bungalow, in-law apt., attached a garage. Reduced to sell. Large treed lot, close to TTC etc. Lily Stoll 635-1170.

PERSONALS

Searching: Information wanted on Aniko Molnar. Born Szekely in Budapest and her daughter Judith. Last address 405 Blvd., Thompson #103, Saint-Laurent, Montreal. G.P.O. Information to be sent to Kohn, c/o Goodwin Pinecreek Road, R.R. 1, Callander, Ontario, P0H 1H0.

Drivers arranged to deliver autos to Florida, Arizona, California, etc. Toronto Driveaway Service, 5385 Yonge Street (above drug store in Northtown Shopping Centre - 1st light south of Finch) Willowdale. **226-4616.** Operating from same location since 1959.

PERSONALS
Companions Wanted

An Opportunity knocks in the New Year
A congenial group of attractive professional Jewish women invite similar men to brunch. Our guests are between 35-45, good company & unattached. Write & tell us about yourself. Box 6560, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Single 24 - 35
If your current social life is not proving satisfactory, a call to Sincerity Plus could make the difference. We provide individualized introductions and interesting social events to suit your needs. 482-1472.

Kind gentle athletic man wants to meet women ages 20-35. Reply with phone number and letter to Box 6561, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Attractive, blonde, American, Conservative Jewish woman, 33, wishes to meet Jewish man. Object: matrimony. Send photo and address. Box 6559, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Man 30, professional, intelligent, caring, athletic, tired of unmeaningful relationships: Seeking Jewish, sophisticated, attractive, sensitive woman 25-30. Please reply to Box 6558, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Single Jewish Professional business people meet. (Since 1962.; Call Dr. Fren 533-5111.

A good looking professional man, seeks warm & intelligent young woman 23-33. Please write Box 6553, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Male executive, single, tall, good-looking, late thirties seeks Jewish Bo Derek, 27-31, warm, intelligent and sincere for serious relationship. Photo please. Reply Box 6555, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

SHARED ACCOMMODATION

Bathurst-Wilson. Young man has 2 bedroom apt. to share. $217. 781-8479, 789-3569, evenings.

Bathurst-Wilson. Near 401. Male (24) with 2 bedroom unfurnished apt. seeks person who needs lots of quiet (preferably student), $190 monthly. 787-0030 anytime - leave message.

Roommate to search for, share apartment near U. of T. Kosher. David. 663-6974.

Bathurst-Finch. Senior gentleman to share 2 bedroom apt. Reasonable. 223-4690.

PERSONALS

Private investigations and security services. Call Birnie - Civic Security 766-3421.

This is not a drive-away service. Your car is picked up & taken by truck directly to Florida. No mileage is put on your car. It is delivered to your residence down South. Please call Rob Stein at 785-0770.

PERSONALS

Walter Gelnay wishes all his relatives & friends, specially family Goodbaum, Altman, Buckstein and Neeman A Happy & Healthy New Year.

Handwriting consultant with Master's in Psychology available for lectures and Handwriting analysis. Peggy 633-8713 evenings.

Classified Ads

SERVICE DIRECTORY

SHARED ACCOMMODATION

Bathurst-Finch. Female has furnished 2 bed apt. to share with female. Lots of freedom. 630-7887.

Sheppard-Bathurst. Furnished room, private bathroom, kitchen privileges. Available for female. 636-7751 evenings.

OBITUARIES

Harry Adler on Aug. 21, 1983, late of 3140 South Ocean Drive, Florida.
Barney Alper' on Aug. 28, 1983, late of 6000 Bathurst St., #301, Willowdale.
William Bornstein on Aug. 28, 1983, late of 504 Glengarry Ave., Toronto, Ontario.
Morris Chaplick on Aug. 25, 1983, late of 10 Tangreen Crt., #2006, Willowdale.
Vilma Deutsch on Aug. 22, 1983, late of Centre Park Lodge, Toronto, Ontario.
Sarah Freedman on Aug. 21, 1983, late of 61 Pelham Pk. Gdn., #202, Tor., Ont.
Lily Henig on Aug. 21, 1983, late of 107 Oakwood Ave., Toronto, Ontario.
Bertha Martin on Aug. 26, 1983, late of 475 Lytton Blvd., Toronto, Ontario.
Ruben Muroff on Aug. 9, 1983, late of 535 Sheppard Ave. West, #704, Dwns.
Boris Sperber on Aug. 25, 1983, late of 62 Burncrest Dr., Toronto, Ontario.
Abraham Starkman on Aug. 24, 1983, late of Baycrest Centre, Toronto, Ontario.
Etta Wilder on Aug. 22, 1983, late of Cheltenham Nursing Home, Tor., Ontario.

Brenda Abramson on August 20/83, late of 1555 Finch Ave. E., Ph#1, Willowdale, Ontario.
Bessie Binder on August 16/83, late of 125 Shelborne Ave., #107, Toronto.
Michael Bornstein on August 21/83, late of 44 Valleywoods Rd., #2203, Don Mills.
Nat Budd on August 20/83, late of 11 Margaret Ave., #1009, Kitchener, Ontario.
Harry Gold on August 21/83, late of 6250 Bathurst Street, #409, Willowdale, Ont.
Rita Goldmintz on August 19/83, late of 44 Romney Rd., Dwns.
Dora Lewis on August 19/83, late of 1603 Bathurst, #407, Toronto, Ontario.
Philip Mann on August 21/83, late of 304 Wilmington Ave., #2.
Gladys Orland on August 21/83, late of 3636 Bathurst St., #609, Toronto, Ontario.
Helen Rotstein on August 19/83, late of 666 Spadina Ave., #208, Toronto, Ontario.
Moses Stoch on August 21/83, late of 6521 Glen Erin Dr., #408, Mississauga, Ontario.
Carl Tennen on August 14/83, late of 34 Carscadden, #301, Toronto, Ontario.
Joseph Waese on August 14/83, late of 6250 Bathurst Street, Willowdale, Ontario.

BENJAMIN'S PARK MEMORIAL CHAPEL

UNVEILING

The unveiling of a monument to the beloved memory of the late **May Gluskin** will take place on Sunday, September 11 at 10:30 a.m. at The Bathurst Lawn Cemetery, Court Topaz Section.

The unveiling of a monument to the beloved memory of the late **Lina Bialek** will take place on Sunday, Sept. 11 at 10 a.m. at the Bathurst Lawn Cemetery, Stopnitzer Section. Relatives and friends are invited to attend.

UNVEILING

A monument will be unveiled in loving memory of **Issie Fruitman**, beloved husband of Sylvia, devoted father of Carol Bornstein, cherished Zaidye of Dana, on Sunday, September 11 at 11:30 a.m. at Dawes Rd. Cemetery, Beizetchiner Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Ben [Baruch] Grossman**, beloved husband, father & grandfather will take place on Sunday, September 11 at 11:30 a.m. at Mt. Sinai Memorial Park Cemetery, Farbund (Borochov) Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Louis J. Zuker** will take place on Sunday, September 11, 1983 at 11:30 a.m. at Lambton Mills Cemetery, Royal York Road, Ostrovtzer Section. Relatives and friends are invited to attend.

SERVICES

Appliances

Electrical appliances repaired. Stove, fridge, washing machine, dryer, vacuum cleaner. Call 789-4206.

Carpentry

Kitchen countertops, recreation rooms. No Shabbos calls. 782-5679.

Clothing

Expert, experienced alterations done for men's/ladies clothing. Reasonable. 652-0981.

Ladies coats & suits ready or custom made. 596-8778. 129 Spadina Avenue, Third Floor.

Discounted maternity wear. Latest styles and colours. Ruth 669-4005.

Dry Cleaning

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New school opens for problem learners

By MIRIAM CHINSKY

TORONTO — Educator Howard Wiedre felt frustrated as a Jewish teacher specializing in learning disabilities who worked in the Metro Toronto school system.

Convinced that the students "spent way too long in special ed" and were not being integrated quickly enough into regular classrooms, he decided three years ago to found his own private facility.

Winston School for children with learning difficulties, located at Lawrence and Bathurst, is his answer.

Here he has developed methods geared to young people with specific problems. These are not, in general, slow learners. They are girls and boys who, because of organic or emotional barriers, are not succeeding in school.

"The messages aren't getting through. They don't learn the same way as others," Wiedre notes.

Good discipline and structure are provided. Positive reinforcement is the key. A pupil who neglects homework is required to accept the consequences and remain after school.

If the work is not done then, it must be completed on the premises, Saturday or Sunday. The school is open seven days a week throughout the year.

Howard Wiedre

Small classes are supervised by specially-trained teachers, who follow Ontario ministry of education guidelines as much as possible.

But a somewhat different approach is used. "We incorporate the Jewish characteristic of questioning and learning how to think on one's own," Wiedre affirms.

Organizational skills learned in one area are transferred to another. Those acquired in soccer, for example, are applied to mathematics.

Youngsters hold a soccer ball, bounce it, think through a game, and begin to teach themselves. This natural progression is adapted to solving a math problem or finding an answer in some other situation.

Pupils are not sheltered. Lecturers come in, and the students go out into the community.

Sixteen 12-14-year-olds recently checked out comparable sites in Toronto before touring museums, galleries, ethnic neighborhoods, churches and synagogues, in New York City. They also visited West Point.

The passing mark at Winston is 65%, and students are taught: "Nowhere in life can you do half a job and pass."

The majority attend for a year or two and then return to the regular stream.

Wiedre is enthusiastic about computer-aided education. In each classroom, youngsters cluster eagerly around the equipment, explaining the programming to one another.

But the educational software available on the general market does not meet all the needs of these pupils. There are gaps in the learning steps which are puzzling to them, Wiedre maintains. And there is little Canadian software.

To overcome these drawbacks, he went to computer programmer Tony Kroll for assistance in producing more detailed material. Now he and Kroll plan to market their software for other educators who face similar problems.

Winston School will soon introduce a "fun course for parents" to show them how today's students use computers. For more information, phone 789-9536 or 789-0436.

Canadian cash sought for investment in Israel

MONTREAL — The Canadian Friends of Haifa University's Montreal Chapter and the Haifa University Rubin Zimmerman Foundation for the Study of Banking and Finance will hold an economic conference on private investment in Israel for potential Canadian investors at the Ritz Carlton Hotel Sept. 20, from 8.30 a.m. to 2.30 p.m.

This is an opportunity for lawyers, accountants, stockbrokers, financiers, investors and business people to hear a panel of experts in investment opportunities in Israel, say conference officials.

The seminar will highlight the legal and tax advantages of investing in Israel; the purchase of securities on the Israel Stock Exchange; the role of the stockbroker and bank in Israel; the establishment of a new business or the acquisition of an existing business in Israel; legislation dealing with tax shelters, government grants, tax moratoria, research and development funds, repatriation of dividends and capital gains, and an overview of current economic conditions and prognosis of the future.

Featured speakers are:

- Michael D. Vineberg, secretary of Canada-Israel Development Ltd., and a partner in the law firm of Phillips & Vineberg, Montreal, who is an authority on legal and tax matters pertaining to investments in Israel.
- Yair Ofek, Israel's trade commissioner to Canada, a sociology and political science graduate, who is trained to monitor the economy of Israel and interpret its development for North Americans.
- Dr. Meir Heth, chairman of the board of directors of the Tel Aviv Stock Exchange Ltd., who is a lawyer, economist and educator, and has written extensively on the economy of Israel, economic regulation and banking, and business administration.
- Moshe Rosen, president of the Bank Leumi le-Israel (Canada), who is primarily responsible for developing opportunities for private investment in Israel.

Donald Carr, a senior partner in the law firm of Goodman & Carr, Toronto, will act as moderator. Carr is honorary counsel of Canadian Friends of Haifa University, a member of the board of governors, Haifa University, and a member of the board of directors of several Canadian companies.

The luncheon speaker will be Murray Koffler, chairman of Koffler Stores of Canada, Shoppers Drug Marts U.S., and Superpharm, Israel. He is the founding partner and vice-president of Four Seasons Hotels, which operates hotels in Canada, the U.S. and Europe. Koffler is the director of the Canada Development Corporation, and a member of the board of the Dead Sea Canal Corporation.

Following the presentations, there will be a time for a question and discussion period.

To allow maximum benefit and efficient interaction, this seminar is limited to the first 100 persons to register. Admission is by invitation only.

The conference is being held in conjunction with the Canada-Israel Chamber of Commerce.

THE MAYOR TAKES A RIBBON

North York mayor Mel Lastman cuts the ribbon at the recent official opening of the new Sheppard Ave. branch of Mister Real Estate Inc. Helping him out are Marvin Cohen [right], president of the firm and his son Barry. [Ben Lechtman photo]

Consultant keeps happy helping people to work

By CAROLYN BLACKMAN

TORONTO —

Howard Oliver helps people mind their own business.

As well, he helps them start their own business.

"I like to think of myself as a counselor of entrepreneurs. From nuts to bolts, I help clients conceive a business idea and work it right through," Oliver says.

Oliver, 28, who started the consultancy firm of H. Oliver and Associates a year ago, says he always wanted to be a businessman. But he was not "keenly interested in one specific product," so he decided to put his interest in helping people to work.

A cheerful man, obviously excited about his work, Oliver says, "I am an observant Jew and am conscious of the aspect of mitzvah. I am inspired by helping people and feel I am making a great contribution by aiding them in producing their own unique skills."

He says he has developed a program to teach entrepreneurs, who have very little cash, to get started on their own.

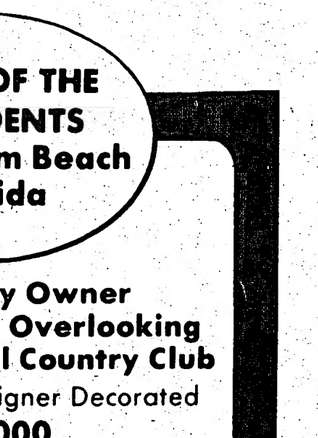
Recently he taught two clients who had written a cookbook how to market their product.

"In three meetings, I showed them how to research their market and how to develop their own personal business skills."

Oliver says many business failures in Canada are caused by lack of personal qualifications to run a business and a lack of experience in the particular line of business.

With a degree in marketing and an MBA, Oliver feels he is qualified to help people overcome these problems.

In addition to helping new businesses flourish, Oliver's firm has designed a package of services which can help sheltered industries use their resources more effectively.



Howard Oliver

Firm buzzes with excitement when idea beecomes winner

By CYNTHIA GASNER

What does it take to be a king in the entrepreneurial world?

An idea, enterprise, gimmicks and firm control.

That's why Jack Grossman of Billy Bee Honey Products has been given the title the King of the World Honey Community, by the Canadian Grocers Association.

From the time he was a young boy working after school in his father's egg and poultry business on the fringe of Kensington Market, Grossman says he has been enamored with honey. His dedication for the sweet product has been an unending love affair which has become both a vocation and a hobby.

Today, Grossman is president of Billy Bee Honey, believed to be the largest producer and packer of honey in North America, producing more than 60 million pounds of honey a year.

Grossman, a quiet-spoken, unassuming man in his late 50s, takes great pride in his "family business." His father still makes regular visits to the plant to give his son some "good old experienced advice," and Grossman says, "I love it."

Two of his three sons are in the business. Ralph is the marketing and sales manager, and Leonard is the plant supervisor.

Grossman recalls that when his father went on buying trips to the farms for eggs and poultry, "the farmers were anxious to sell him their honey because there was no retail market for honey." His father sold the honey to the bakeries

Jack Grossman

in the original container.

"In those days, the honey was unpalatable and as hard as a rock," says Grossman, "and it was used mainly for medicinal purposes."

As a teenager, Grossman got the idea that if he could process the honey and put it into attractive glass jars, he could possibly market it. In the back room of his father's store, Grossman boiled the honey and filled the jars, then tried to sell his honey to an unreceptive market.

World War II brought many changes including the rationing of sugar. Suddenly, there was a growing demand for a natural sweetener, and Grossman was ready.

When Grossman, who served in the RCAF, returned home from England, he soon reintroduced his idea of making honey an attractive product for the consumer.

And that's when he found the gimmick — reusable glass tumblers for his pure, clear honey.

"The supermarkets were cautious about stocking the new honey containers, but it wasn't long before the idea spread like wildfire, and we were forced to expand our facilities."

In 1957, Grossman opened his first plant on Carlaw Ave. in the east end of Toronto. Grossman and Billy Bee were "buzzing" and, he says, "We have never stopped expanding since then."

From his newest large 2-storey plant on Tycos Drive, Grossman directs the activities, which include two other plants in Edmonton and in Peace River, Alberta.

With the explosion of health food stores and bulk products in the 70s, Grossman capitalized on the opportunity to make new inroads by expanding to more than 20 countries, on every continent around the world. This move has given Billy Bee a major market share on the international scene.

Among his many firsts, Grossman takes credit for installing the first commercial filtration operation to produce clear honey, he says, and this has become their trademark. Also, Grossman says, his honey is the only one rabbinically supervised locally under the COR symbol and available for Passover as well as all year.

The fit-looking Grossman says that he and his family eat only honey, and no sugar is used in their home. To maintain his trim look, Grossman works out regularly, jogs and plays racquet ball.

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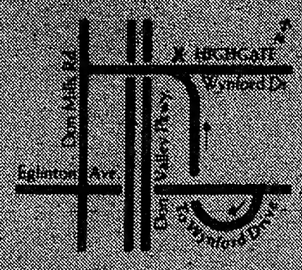

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Rosh Hashanah 5744

"Every woman is a potential victim"

Toronto women establish rape centre in Jerusalem

By
CAROL GOOTER

JERUSALEM —
On March 6, in New Bedford, Mass., a 21-year-old woman went into a bar to buy a pack of cigarettes. She was subsequently raped for two hours by four different men, while bystanders looked on and cheered.

No one called the police.

Naturally, the gang rape touched off a furor in the town where it occurred. But is New Bedford different from anywhere else? What happens to the victim after the rape? She may go to the police and/or hospital, but with regard to her psychological wellbeing, who is there to help her?

In Jerusalem there is a special group of women. These volunteers have formed a rape crisis centre where they do whatever they can to provide comfort to the victim.

Much of the credit for the centre's success goes to Leesa Fine of Toronto, as well as to the late Linda Feldman, another Toronto native, who, with four others, planned the centre in the spring of 1982. However, just 2½ months before the centre was to open, Linda Feldman was tragically killed in a car accident.

Unanimously, the five remaining volunteers decided to name the centre after her. Linda, the daughter of Belle Feldman and David Feldman of Toronto, was active in the Adath Israel Synagogue before making aliya in 1978. At the time of her death she was a social worker in Jerusalem.

Another Toronto woman, Miriam Cherniak, joined the centre as a volunteer. Having begun her studies at York University, she is completing her BA in psychology at Tel Aviv University.

Is there a need for a rape crisis centre in Jerusalem?

"Unfortunately, yes," says Leesa Fine, in an interview at her home. She talks about the increasing number of rapes in Israel. For 1982, she explains, the police have on record about 200 rapes.

"Since the police estimate that only one out of every 10 rapes is reported, this means that about 2,000 rapes were committed last year. Divided by 365 days a year, this averages out to about five rapes per day!"

In addition to her full-time job as a Newsweek correspondent for the Jerusalem bureau, Fine meets and talks to rape victims, tends to administrative duties, helps run a course for potential volunteers, keeps in touch with police and hospitals with regard to victims and speaks to various groups as to what constitutes rape and what its ramifications are.

Leesa Fine established a rape crisis centre in Jerusalem. [Photo by Carol Gooter].

Intelligent and capable, Fine has a soft, quiet manner. She listens intently, and projects a feeling of inner strength. And she cares. In the days before there was an office, she could often be seen sitting with rape victims on Jerusalem's park benches.

How and why did fine get involved in laying the groundwork for such a group?

"I saw a newspaper ad more than 2½ years ago, calling for volunteers," she says. "I hadn't thought about rape as a cause, but when I read the ad, something lit up in my head.

Afterwards, I realized why. I think it's because basically every woman is a potential victim of rape. All women can relate to this cause. It shows the inequality of men and women in this matter. Women walk around with a fear of rape, conscious or unscious. Men don't. Not being raped is a matter of luck."

How do the volunteers help a rape victim?

If a woman is raped in Jerusalem, she can call the Feldman Centre at (02) 810-110, a phone number listed under emergency numbers in the Israeli papers, and a woman volunteer will try to meet with her.

The victim may go to the police and/or hospital, if she wishes, and the volunteer is willing to accompany her to either or both.

The initial meeting between victim and volunteer takes place at the Feldman Centre, an office donated by WIZO, the Women's International Zionist Organization, but subsequent meetings between victim and volunteer are usually held in the home of the volunteer, out of deference to the victim's comfort.

The victim and her volunteer continue to meet on a one-to-one basis until they both feel the woman is able to cope on her own.

There are 21 volunteers at the Feldman Centre, most of whom speak both English and Hebrew. They work in rotating shifts at the centre in addition to their full-time jobs or full-time university studies.

Two of the volunteers are mothers of five children each.

One of the main functions of the group is to help get the victim back to a normal life.

"Our main concern is for the woman's wellbeing," Fine says. "What we do is we listen to her. She has to talk about it — at her speed. Even if she's close to her friends or relatives, she might be embarrassed to talk to them. Our concern is only for her. We'll even talk anonymously by phone, if she wants.

"The reactions of a victim after a rape are all very traumatic to her," she continues. "It's important to reassure her that she's not going crazy. For the woman, the experience of rape is new, but we try to show her that her reactions are the same as those of other rape victims. Some women fear that the rapist will come after them.

"Many develop a fear of men in general and it takes a lot of work to help her get over this. Many can't concentrate in their day-to-day lives. They have day dreams. They have nightmares. They can't sleep. They suffer from nausea. They vomit.

"They feel guilt. 'Why did I let him in the house?' they ask, if that was the case. Or a woman may blame herself by saying, 'I shouldn't have walked down that street after dark' even though she may have walked down that street at night hundreds of times before and nothing ever happened.

"In rape, it's sad that the victim is always thinking about what she did to cause it. The more she thinks she's guilty, the harder it is for her to get over it.

Particular problems

"We try to deal with her, to help her. Usually she can overcome it. It takes time, and it's very difficult. Sometimes I may feel that a victim needs professional psychological help, and I'll ask her if she thinks she'd like to speak to someone. Or she may bring it up herself. We're not professionals and we don't try to be. We want a more equal approach — woman to woman. We feel this is beneficial to her."

"In Israel," she continues, "there are particular problems." For instance, there are a lot of women soldiers in the army who hitch, and they're not allowed to carry guns. There are also a lot of tourists in Israel. Tourists are very vulnerable — often they don't pick up early signals — where they should walk, whom they can trust.

"Although hitching is one of the problems, it's not the only one. More than 50% of rapes occur in cases where the two people know each other."

Although there are two other rape crisis centres in Israel — Tel Aviv and Haifa — Jerusalem is the only city where a rape victim is questioned by a woman police officer on 24-hour call. Although Fine is glad to see a woman do the questioning, she feels this does not go far enough.

"The policewoman is called in for a rape," she says, "but unfortunately, not for attempted rape or indecent exposure. Although rape is often the most serious of these crimes, the responses on the part of the women are, in most cases, the same: fear, guilt, lack of control over their lives. We're working on trying to get the woman officer to handle the questioning for these crimes, too."

Does the volunteer encourage the victim to report the crime?

"We tell the woman she can go to the police or the hospital if she wants to," Fine says. "We'll even go with her. But even with a woman officer, it's not pleasant at the police station. Nor is it pleasant at the hospital.

"They take hair samples, sperm samples, and check for bruises in case the woman should want to prosecute. Her body is the evidence. if the rapist is caught, it's unpleasant. 'His lawyer tries to show that the woman isn't a virgin."

How does the Feldman Centre train its volunteers to be sensitive to the feelings of the victim?

Fine says: "We try to get every woman in our course to discuss her experiences with sexual harassment. Each one of our volunteers has had at least one incident. There is rape, attempted rape and sexual harassment. Though rape is often the most serious, the others also cause great discomfort to women."

We are joined at this point by volunteer Miriam Cherniak. She tells of her personal experience with sexual harassment:

Hit him with purse

"Recently someone made an obscene remark to me while I was walking along the street. If I hadn't been alone, I'd have probably walked by and ignored it, but there were people around, so I hit him with my purse and he quickly disappeared. I've had enough! I'm not as weak as everyone is trying to tell me I am!"

Fine says: "The discussions in our course are to raise women's consciousness to these things. The sessions will change their behavior. They'll learn they're allowed to fight back. Maybe if enough women yell and scream, men will stop it."

In addition to teaching the volunteers how to deal with rape victims, the Feldman Centre is also trying to educate the public as to what rape is.

"If a woman holds a man's hand," says Fine, "it doesn't mean that she wants to be raped. We want to make men aware that when a woman says no, she means no! Anything forced upon her is rape."

Life prisoner, Lebanon leader top names in the news

By
CARL ALPERT

JERUSALEM —
In accordance with our annual procedure at this season we present our list of the 10 new names which made headlines in Israel since last Rosh Hashanah. There were many names in the news, but these are the new ones; once listed, a name does not reappear here. In alphabetical order:

Amos Baranes, Israel's most famous life prisoner, convicted in 1975 of the murder of Rahel Heller, was this year pardoned by the President following widespread reports that justice had miscarried. Baranes, who persistently maintained his innocence, says he will ask for a new trial to clear his name.

Sara Doron, of Israel's Liberal Party, overcame political objections after a 2-year struggle, and was sworn in as a member of the Begin cabinet, the third woman to rise to cabinet position in the history of Israel.

Emil Grunzweig, killed by a hand grenade thrown by an unknown person during his participation in a Peace Now demonstration against government policies, has become a symbol of the anti-Begin protest movement.

Rabbi Moshe Hirsch, self-styled foreign minister of the Neturei Karta, an immigrant from America who refuses to recognize Zionism or the legality of the Israel government, and has for years conducted an anti-Israel campaign overseas. He was finally arrested by the police for incitement.

Dr. Ram Ishay, chairman of the Israel Medical Association, is widely credited with having been the leader and strategist of the prolonged strike by Israel's employed physicians, which closed hospitals and practically put an end to normal medical services in the country for months.

Amin Gemayel, elected president of Lebanon after the murder of his brother, has been at the centre of all negotiations during the past year looking to ultimate withdrawal of all foreign forces from his strife-torn country. The question is if a weak Lebanese government can survive such withdrawal.

Justice Yitzhak Kahan, who headed the commission which investigated the role of Israel's armed forces in the massacres at the Sabra and Shatila refugee camps in Lebanon. His report held Arik Sharon and certain other military leaders responsible for not anticipating that the Christian Phalangists might wreak vengeance against the Palestinians.

Moshe Levy, whose parents came to Israel from Iraq, was named new chief of staff of the Israel Defence Forces. Because of his great height he is popularly known as Moshe and a half.

Rafi Nelson, a popular Bohemian character in Eilat, was the subject of an enterprising advertising campaign by a razor company, and sacrificed his beard on the commercial altar in what was undoubtedly the most widely publicized shave in Israel's history.

Jacobo Timerman, who was rescued from an Argentine prison thanks to intercession from Israel, and came to live in Israel, ungratefully turned against his new country and launched a series of vicious attacks against the government. He has since become the darling of the pro-Arabists of the world.

Those are the 10 new names of the year. And for those who wish to test their memories, what do you recall of the 10 names which made the list last year: Moshe Arens, Shlomo Argov, Rabbi Haim Druckman, Nava Elimelech, Arye Genger, Col. Eli Geva, Alan Goodman, Amnon Linn, Yaacov Meridor and Yitzhak Modai.

לשנה טובה תכתבו

The time for atonement

Admitting errors, recognizing weakness is not easy

By RABBI SELIG KOROLNEK

The theme of Yom Kippur, the holiest day of the year, is expressed most succinctly in the biblical passage: "On this day shall atonement be made for you; from all your sins shall you be clean before the Lord."

We have set aside one day a year for the sole purpose of communicating with our Creator to plead for forgiveness and to go through a process of spiritual purification.

Indeed, this is no small task for it calls for complete mental and physical concentration, which is the reason fasting and other laws pertaining to Yom Kippur.

It is not easy for any human being to be truthful with himself about his past actions and future commitments. Yet, forgiveness carries with it the concept of wrongdoing or sin. It means that something is amiss in our lives.

True, in our age we shy away from the concept of sin. Modern man's weltanschaung bids us to rid ourselves of so-called "sin complex." However, this is what Yom Kippur is truly about. It is a recognition that man is mortal, weak, and prone to error; it is a recognition that man is influenced by influences other than the Torah.

Even the best person often is tossed about by lust and greed, and as a result his moral and ethical life is wanting. This is the concept of sin.

The Torah has prescribed for us a certain way of life which is ethically and morally correct. And if emotion or passion has caused us to behave in another way, we have sinned.

But these errors need not become embedded in any one's personality, because each person is capable of tehuvah — repentance — return, and commitment. All the prayers of Yom Kippur revolve around this theme. We confess that we have sinned. We ask forgiveness because we were too weak to resist our passion, and we commit ourselves to a better way of life.

What are the component parts of teshuvah?

There are three factors necessary, according to Maimonides, for a man to repent completely.

The first is the recognition that one has sinned. Often, this is the greatest obstacle in the way of repentance. We live in an age of self-righteousness on everyone's part. Most people feel that whatever they do is right. It is very hard for one to say "it is all my fault." Our whole secular society suffers from this lack of feeling that we can err in our ways. Our age is one where men do not realize that they are not perfect . . . men are not workers of ultimate truth or morality.

Shattered morality

We live in an age that is hungry to hear the words of God. And so, as we can all see the signs of disintegrating society, of crumbling values and a shattered morality, we must collectively and individually turn back and say, "We have been misled, misguided, and sinful."

This is the first, and perhaps most difficult step in doing teshuvah — facing our errors head on and admitting that we have been imperfect in deed and thought.

The next factor is to feel remorse and regret over the sins. We must feel the need to turn to God because our sins have left our lives empty and meaningless. Isn't it ironical that in our affluent society we have more people escaping from the beauty of life than enjoying life?

We have more time on our hands. Yet we sleep less, we have less material worries — yet we are more neurotic.

The reason is that the chemistry of the human being won't permit us to stand still. One either goes forward or deteriorates but no one stand still. That is the essence of boredom, the greatest curse of one's spiritual and emotional life. Thus, a great portion of our lives is devoted to escaping the intolerable burden of boredom.

So we try to run away from ourselves.

We must realize that our lives lack purpose, lack direction and lack meaning because of the absence of dedication to the principles and ethics of the Torah. And, it is not too much to say that if the world learns this lesson and heeds the message of teshuvah, we would be taking a giant stride toward achieving peace.

The third and most critical aspect of teshuvah, is a commitment to adopt and to practice the tenets of the Torah in the future.

Man is in need of religion; he stands in fear and wonders at the tremendous forces at work on earth and in heaven. He has refused and will continue to refuse to look upon himself as a mere cog in a machine, a speck of accidental dust in the cosmos, living a fleeting moment on this earth and then gone forever.

He wants to feel that he is a part of eternity ... he is part of God.

The central axis around which human affairs must resolve is religion. Without religion, all other values which society needs go flying off into space; morality, decency, ethics, love, brotherhood — these cannot last without a religious foundation.

And if anyone feels that they have freedom without religion, it is a false sense of freedom, because real freedom comes from total commitment to religion. To the religious person, life is not long enough for all that he feels he wants to do — to pray, to meditate, to do good deeds, to dig more deeply into the literature of his people.

Sooner or later we all cross paths with God; sooner or later, we realize the comfort, the strength and security that comes from a closeness with Him, but we can only come closer to Him through the year-round observance of the mitzvot.

Today we are witnessing the total Tshuvah on the part of many Jews in Russia, even in North America. There is presently a religious renaissance, a true return to the Torah. And may I tell you from personal contact with some Russian immigrants and from a talk I heard, that their return has not been a Zionistic phenomenon, not by any means. It is a longing for return to God.

And it is most interesting that the most outspoken Jews in Russian society are the top intellectuals. In Moscow, Kiev and Leningrad, the great movement to Judaism is not being led by peasants or working people, but by the highest ranking scholars, professors and scientists in Russian society. Ostensibly they have everything: external comfort, job security, family, secular knowledge, and relative affluence. And yet, in the words of one top Soviet physicist, "we feel strangled in a society where there is no holiness, where we cannot reach for inner meaning, where we cannot turn to God and bring Him into our lives."

We are also witnessing this trend to some degree in North America, where the religious renaissance is taking place primarily among professionals and intellectuals who have wisdom and the insight to realize that there is more to life than just a profession, a large salary, or material affluence. They understand by attaining high professional status, they have not filled the void in man's life.

This is the message of Kol Nidre — commit yourselves to change. Promise that the next Sabbath will be different from the last Sabbath. It is about time that we seriously sought change in our lives from one Yom Kippur to the next.

Let us this Yom Kippur do teshuvah with a full and glad heart. Let us undertake to better our lives, and in this merit may God grant us all a year of good health, a year of peace throughout the world, and a year of happiness.

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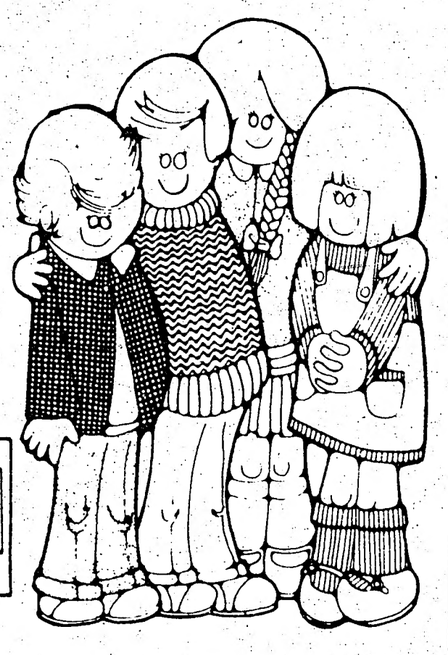

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לשנה טובה תכתבו

"Singing is somewhat like sharing a secret"

Songwriter's prophecy came true in Six Day War

By
JANET MOSHE

JERUSALEM —
The emotional strains of Naomi Shemer's Jerusalem of God were first heard in an Israeli song festival in May of 1967. Weeks later the song was in the hearts of soldiers called up to battle in the Six Day War. And within days, the song's prophecy had come true as Jerusalem's holy places were redeemed and the city was reunited in the most dramatic victory of the Six Day War.

Israeli songwriter Naomi Shemer's personal vision of a spiritual and physical return to a "Jerusalem of gold, of copper and of light" is practically as well known as the national anthem. And Shemer herself is legendary in the Israeli music scene.

A prolific producer of songs, she was awarded the Israel Prize this year on Israel Independence Day, for her contribution in the field of music 16 years after her song on Jerusalem made its debut.

"Singing is somewhat like sharing a secret, saying a prayer, telling a joke, or throwing a party," says Shemer. "It all depends on the song."

While her varied tunes dance with the flames of a bonfire and bring back nostalgic memories, her songs can just as easily fill Israel's largest concert halls to capacity.

For over 20 years, dark haired Shemer's songs have captured the emotions of the country and attracted wide audiences. Typically, she has recently been appearing with popular Sephardi singer Yehoram Gaon, well known for his Ladino songs. Usually she appears alone, playing the piano and singing her melodies.

Born in Kvutsat Kinneret, a kibbutz on the banks of the Sea of Galilee, in 1930, Shemer played piano from childhood. She studied as a concert pianist in Tel Aviv and Jerusalem music academies, later returning to the kibbutz where she taught music and wrote her earliest songs.

With the Bible as her text and the Sea of Galilee as her inspiration, she wrote songs using a 4,000-year-old language to bring her modern Israel to life.

"My generation was one with a national story," reminisces Shemer, who is today a protagonist of settlement in Judea and Samaria and opposed leaving Yamit. Eighteen years old when the state was founded, her early songs reflect the excitement of the pioneering era in Israel. "It was an optimistic time, and I tried to capture that in my music."

Although war and conflict are oftentimes the subject of her songs, a longing for peace is always evident. She grew up under the shadow of Syrian bunkers in the Golan Heights, describing the persistence of the settlers down in the Jordan Valley in her moving song The Eucalyptus Grove, one of the tens of classics associated with her name.

In her popular folk song Machar (tomorrow), she still dreams of peace — "Tomorrow, if not today / Tomorrow perhaps we will set sail / From the shores of Eilat to the Ivory Coast / And on the old destroyers / Oranges will be loaded."

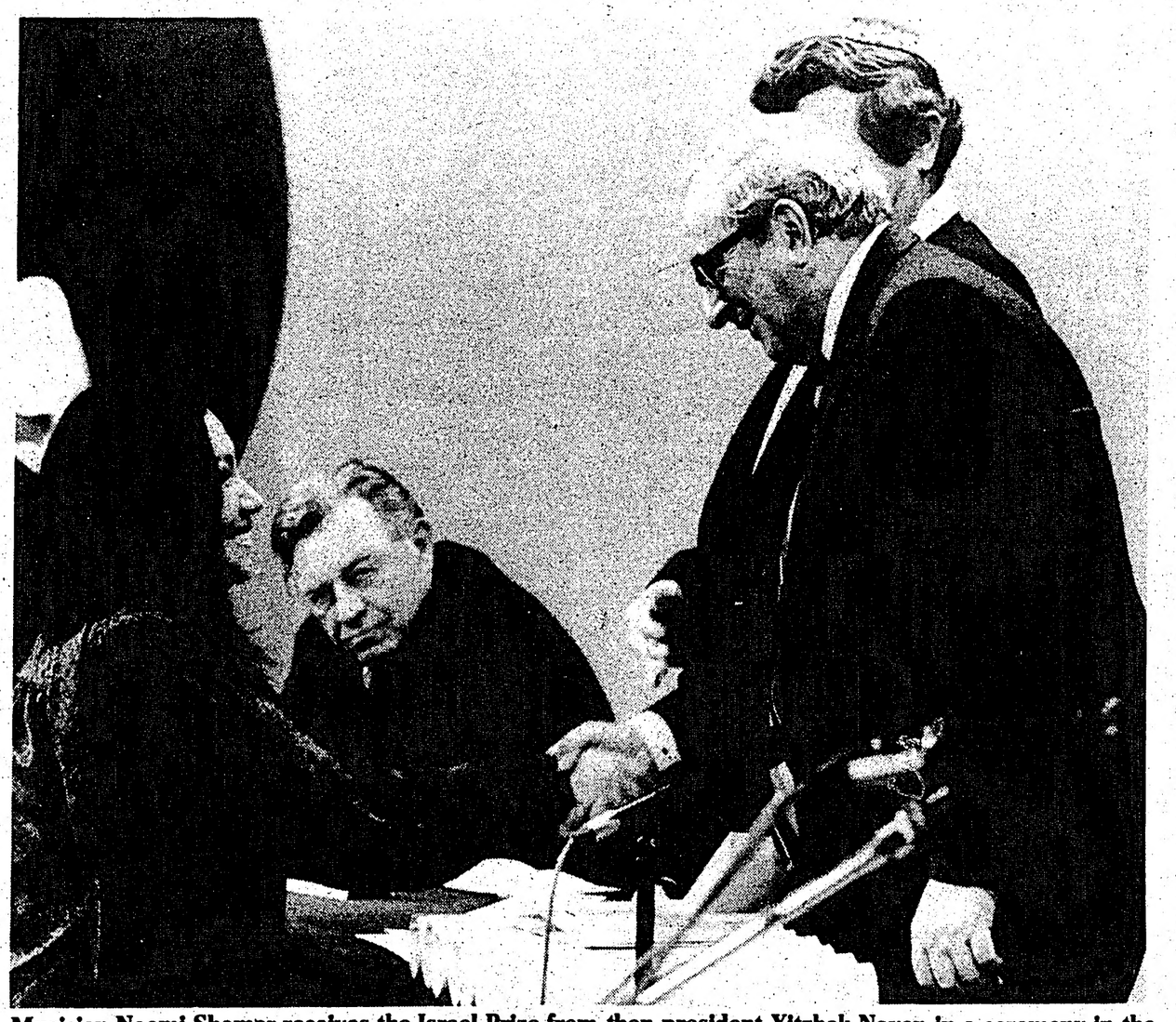
Although many musicians seem to get much of their inspiration from the West, Naomi Shemer's is original Hebrew music, still deeply rooted to her land and people.

Listening to music is becoming popular in this electronic age, but Israelis are still singers, and they are especially fond of their own folk songs. "Music is still our national means of expression," explains Shemer. "We don't need to be worried about what kind of style Israeli music is developing because we continue to be spontaneous."

Although her music is international, the Hebrew language does limit her audiences. This doesn't bother a musician who says that she views the country as a family — her family. "When I write I have in mind this community with whom I can share my lines and perhaps something in between the lines," she says. And Israelis respond eagerly to her message.

"In my field you can be active as long as you want," she says. "It is not a horse race, and as long as you do your own thing honestly and don't repeat yourself, you can succeed."

And Naomi Shemer's melodic tunes and meaningful lyrics continue to keep time with the pulse of the Jewish state.



Musician Naomi Shemer receives the Israel Prize from then president Yitzhak Navon in a ceremony in the Jewish Theatre, while Teddy Kollek, left, mayor of Jerusalem, looks on.

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לשנה טובה תכתבו

Sheep ranch flourishes in desert

Shepherd puts Negev to good ewes

By YEHONATHAN TOMMER

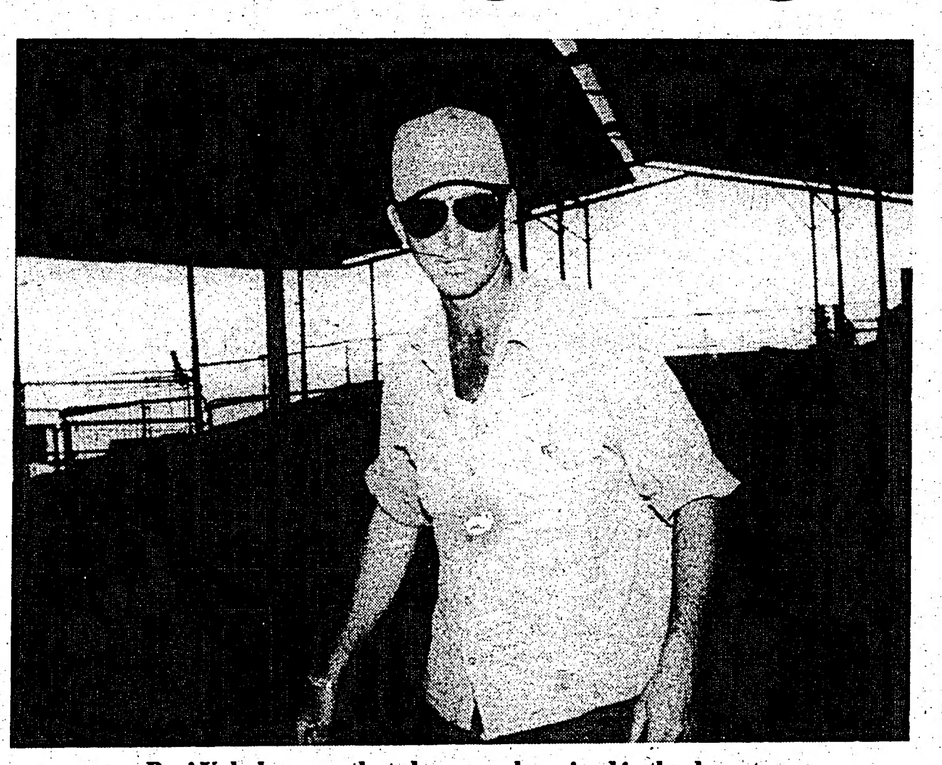
BEERSHEBA — The Negev's arid stretches seem an improbable place to establish an Israeli sheep ranch. Dried to tinder by daytime sunshine and chilled by night frosts, a desert's rock-strewn plains and dry river beds are not a sheep's ideal source of succulent grass shoots.

Yet the improbable has happened, due mainly to the persistence and unstinting commitment of 34-year-old Razi Yahel of Kibbutz Sde Boker, who grazes a herd of 450 ewes on 15,000 acres of enclosed desert pastures, not far from the kibbutz.

"I began the experiment seven years ago to see whether we Jews, like the Bedouin can raise sheep in the desert. I abandoned all preconceived ideas, researched soil conditions, water resources and local plant life which would support natural pastures, and consulted closely with experts before planning the move," Razi said.

Yahel was born at Moledet, a co-operative moshav in the Jezreel Valley near Afula, where he became fascinated by cattle at an early age. In 1968 he spent a year a Sde Boker as a volunteer and, after completing his military service, joined the kibbutz in 1974.

Two years later he began an original venture, piloting an experimental sheep ranch in the Negev's wilderness. Yahel and his wife, Yael, formerly of Kibbutz Givat Haim near Hadera, have three children.



Razi Yahel proves that sheep can be raised in the desert.

Only 2,000 of the ranch's 15,000 acres are located on the plains surrounding Sde Boker.

The remaining 13,000 acres are located a few miles away from the kibbutz in the hill country which is bisected by dry river valleys, occasionally inundated with raging winter floods.

Sde Boker's Awassi sheep are a hardy Mediterranean strain grazed locally by the Bedouin. They stand up well to the Negev's dry conditions, produce substantial quantities of mild, and have a reliable, but relatively low procreation rate.

To ensure that Sde Boker's pasture lands yield a maximum quantity of fodder, the Jewish National Fund has been helping the kibbutz improve its grazing potential. In addition to building two corrals and installing 30 miles of fencing aroung the ranch, the JNF's Pastures' Authority built six miles of field roads to facilitate motorized supervision of the lands and their maintenance.

Destructive winter flood waters were harnessed by a network of dams constructed across the Boker river system which also provide controlled irrigation for 25 acres of wheat fields to augment the sheep's diet.

In addition, the JNF built 44 miles of contour walls across flat stretches of land to curb wind erosion, and planted perennial shrubs suitable for fodder in the terraced fields as well as protective broom trees in the surrounding dykes.

Sde Boker has benefited from a super-harmonious relationship with the JNF," says Yahel. "Our experiment is still a pilot project and, being the only graziers in this part of the Negev, development authorities are interested in supporting our venture. Sheep grazing could make an important contribution to reviving large tracts of hitherto unused desert-lands and converting them into productive use. Meanwhile, as in Galilee, our pastures help to protect state lands from illegal Bedouin grazing and squatting."

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לשנה טובה תכתבו

Ban on shechita upsets butchers

Sweden's slaughtering laws bring cry of racism

By
NORM GUTHARTZ

STOCKHOLM — The only kosher butcher in the capital of Sweden was complaining loudly about Sweden's ban on kosher slaughtering of beef, passed in 1937.

What's the reason for it?

He had no doubts about the answer.

"Anti-semitism. Nothing else," he replied.

Added to the ban on shechita, Sweden has banned the import of meat from Denmark — the main source of kosher beef for Swedish Jews — after the discovery of hoof and mouth disease there.

The butcher and many members of the Jewish community here are upset with the way the Swedish government has handled the matter. Yet, for the first time, government officials have shown a willingness to work out the problem.

A working group made up of representatives from government agencies, the slaughterers' federation and the Jewish community started meeting in January.

Sweden is one of three European nations requiring that animals, except fowl, be stunned before slaughtering, without making exceptions for shechita. The other two are Switzerland, since 1892, and Norway, since 1930. Sweden was the only one to enact its law after the rise of the Nazis to power in Germany.

The idea of requiring stunning had been advanced by animal protection groups for some time before, and the government studied proposals through the 1920s.

According to Ulf Danowsky, of the Malmo Jewish Centre, agriculture officials were willing to make an exception for shechita in 1927. "This was totally out of the question 10 years later," he said.

Stunning is prohibited in kosher slaughtering because it can result in pain itself, impede the flow of blood out of the body and, thus, render the animal's meat unkosher.

Stockholm's Kosher Grocery, where there is no beef on the shelves — only chicken and prepackaged foods. [Norm Guthartz photo]

In discussing shechita at first, parliament members considered facts available at the time, Danowsky said. "But in 1937, after what I could read from the protocols, they're using feelings that shechita was more cruel, because there was a lot of blood."

Members of the Riksdag, Sweden's parliament, used more than emotions in drawing conclusions about shechita's alleged cruelty. They also had study findings it to be cruel to animals; the study was conducted in Germany in 1935 — a time when the Nazis were actively curbing Jewish rights.

After World War II, Germany lifted the ban on kosher slaughtering, and a study conducted at the Hannover veterinary school in 1976 found that shechita is "very probably painless if performed correctly." Sweden never followed suit, and that lack of action prompted many Jews to label it anti-semitism.

"Maybe you can't call it anti-semitism," Danowsky said. He explained that Swedes believe they are the social conscience of the world and refuse to accept that they may be less just than nations which permit shechita.

Others have suggested that Swedes have an aversion for anything that is different from their way of doing things.

Stefan Meisels, a leader in the Stockholm Jewish community, said schechita was conducted in Sweden after 1938, but only after stunning the animals with gas or, from the 1950s, with electricity. In 1952, then-Jerusalem Chief Rabbi Tzvi Pesach granted permission for the stunning.

"The majority of the Jewish community accepted it," Meisels said. "But there was always a minority against stunning. They would either not eat meat or import meat from Denmark. But even many of those accepting the arrangement were worried."

In 1978, officials found the process to be unsafe and cruel. Ake Rutegard, a veterinarian with the food department, visited the slaughterhouse where shechita with stunning was being done a few times a month. He said the stunning "was very bad. The animals sometimes woke up during bleeding."

Their report put an end to shechita of large livestock in Sweden, and forced the community to look to Denmark for meat. It obtained a special permit lifting 90% of the import duties, but only after a very long fight, Meisels said.

(Although stunning is not required for poultry, Sweden's lone shochet was cited by a local government last September for not following a Swedish law requiring the bird's head to be cut off in one moment.

(The shochet has been performing proper shechita and allowing a slaughterhouse worker to chop off the head, a procedure that takes three to four seconds, with no pain to the bird.

(He is allowed to continue slaughtering in this way while a higher authority considers the Jewish community's appeal.)

In 1982, several Danish herds of cattle were struck with hoof and mouth disease, which had blown across Europe from East Germany. Sweden barred the import of meat and dairy products from Denmark until six months after the virus had been cleared away there. [Sweden's three kosher stores must import kosher cheese from Denmark, as well.]

Beef had to be imported from Finland, which does not normally export meat, making for high prices. In December, another Danish herd was hit by the disease and imports were again ordered stopped. Imports from Denmark may resume soon if there is not another outbreak of the disease.

Sweden would rather that no beef be imported for any reason, because it has a large surplus of its own. However, there has been some talk about exporting kosher meat. The Swedish Slaughterers' Federation wrote in a memo that it was a real possibility; although there is little demand in Sweden for kosher meat, Swedish authorities might consider shechita differently if they found a market.

Danowsky said this market might be seen to include observant Moslems around Europe.

Last year, Sweden signed the European Convention for the Protection of Animals for Slaughter, which states that signatories may make exceptions to stunning requirements for slaughtering "in accordance with religious rituals." The version of the document adopted by Sweden's Agricultural Board stated specifically, for the first time in the history of Swedish law, that ritual slaughter "shall only be done on animals that are stunned."

Bengt Ehn, an agriculture department veterinarian, said if the Jewish community can prove scientifically that stunning is unnecessary for shechita to be painless, then it could be allowed to resume under the 1937 law. Otherwise, the Riksdag will have to change the law before shechita without stunning would be allowed.

Spurred by a letter-writing campaign, Liberal Party Riksdag member Kerstin Aner called for such a study. In her motion to the parliament, she also criticized the ban on ritual slaughter as an abridgement of the freedom of religion. Her motion awaits action.

Erik Skoglund, a veterinarian with the Agricultural Board, said that, while he believes shechita should be permitted, he doubts that the Riksdag can be convinced to change the stunning law.

Even so, Skoglund and other members of the working group will travel to the U.S. to look at holding pens used in slaughtering, including one designed by the American Society for the Prevention of Cruelty to Animals.

If the officials like what they see, the pen's use for shechita could clear one major obstacle to its resumption.

"There is no logical thinking to animal welfare laws," Ehn said. "There must always be compromising. If you don't compromise on animal welfare, you'd have to be a vegetarian."

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לשנה טובה תכתבו

Robots will prove boon to disabled, taking over most of daily living tasks

By
BEN ROSE

DETROIT —

Robots are on the way to help severely disabled people do ordinary tasks in the kitchen and computers are being used to create synthetic voices for those who have lost the use of their own. These amazing advances in technology for the handicapped were unveiled at the recent annual meeting here of the American Association for the Advancement of Science.

The one-armed robot, a 21-inch model that sits on a table, and can understand a vocabulary of 100 words, will be ready for marketing in from three to 10 years, according to Dr. Larry Leiffer, associate professor of mechanical engineering at Stanford University. He estimated such a robot will sell for about the cost of an expensive automobile.

After 10 hours of training, quadraplegics have been able to direct the robot to transfer food from a refrigerator to a microwave oven and then to the table, Dr. Leiffer said. It can also pick things up off the floor.

The robot's chief value is thought to be in daily living tasks. For example, food preparation and cleanliness, clerical tasks and in the future, personal hygiene . . . even washing your back.

A total of 40 quadraplegics and six handicapped persons with advanced arthritis have already taken part in a clinical evaluation of the robots. In the next six months the robots will be tested in a home by one family and then in an apartment shared by four quadraplegics.

Further technological developments are needed before the robots will be ready for widespread use, according to Leiffer. "For example there is no computer language based on verbal directions available yet," he said.

Leiffer compared their present stage of development to the pre-Model A Ford stage in the automobile industry.

Scientific advances are also bringing more sports and recreational pursuits within range of handicapped persons, said Dr. Peter W. Axelson, a rehabilitative engineer at the Veterans Administration Medical Centre at Palo Alto. For example, a skiing system has been developed for quadraplegics. Some of the best athletes in the world are disabled, Axelson said.

Leiffer stressed that the object of the research is to allow handicapped people, with the aid of the robots, to mingle in normal social situations. "We want them to be able to dine in the fanciest French restaurant at Stanford," he said.

People with cerebral palsy, progressive neurological conditions, traumatic brain injuries or laryngectomies are being helped to speak through computer-based technology, including microprocessors and voice synthesizers.

These devices are allowing increasing numbers of people to speak or write for the first time in their lives, or to regain these functions after they were lost.

Researchers have been able to help children acquire language at the same time as their non-handicapped peers, and to facilitate early literacy so that non-verbal children can go to school at the same age as others.

One of the linguists who reported on these significant advances at the AAS meeting was Peter Reich, associate professor in the department of linguistics, University of Toronto.

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לשנה טובה תכתבו

Syrian leader called forceful, impressive

Assad's stand against PLO no surprise to Vance

By
WOLF BLITZER

Cyrus Vance

WASHINGTON — Former Secretary of State Cyrus Vance had some useful insights into the character and politics of Syrian President Hafez Assad in his recently-published memoirs **Hard Choices: Critical Years in America's Foreign Policy.**

Recalling his first meeting with Assad in Damascus in February 1977 during his introductory swing through the Middle East, Vance wrote: "Surprisingly, Assad — on most issues the hardest of the three Arab leaders — also appeared ready to consider something less than a fully independent Palestinian state. His previous full support of PLO demands had moderated noticeably after bitter Syrian-PLO armed clashes in Lebanon.

"With some reticence, Assad acknowledged that he and the PLO were hardly on speaking terms. However, like (Jordan's King) Hussein, he was unwilling to be specific about the shape of a final settlement of the Palestinian homeland question, merely affirming that whatever was acceptable to the Palestinians would be acceptable to him."

Thus, Assad's battle against the PLO and Yasser Arafat, which has surfaced with a vengeance recently, clearly goes back several years. The fact that Assad's regime is now prepared to challenge the PLO openly and brutally probably comes as no surprise to Vance.

Vance had only nice things to say about the various world leaders he met and the Carter administration officials with whom he had to work. In marked contrast to former national security advisor Zbigniew Brzezinski, when Vance did not have anything positive to say, he simply remained silent.

The former secretary's description of Assad was somewhat surprising, given the Syrian leader's proclaimed anti-American stance and his reputation for being a ruthless dictator. "President Assad," Vance wrote, "was another strong and forceful leader with a sharp and penetrating mind and an overriding concern for Arab solidarity. He believed deeply that only if the Arab states hung together could they have the strength to negotiate with Israel, yet he was a realist who recognized the divisions and tensions that existed within the Arab world.

"Assad has often been described as cautious, flexible and pragmatic. He is all of those and much more. He possesses a great self-confidence, a good sense of humor, a sharp and biting wit, and the patience required of a good negotiator. He is an impressive leader and a man whom I grew to respect and like."

Vance was also very generous to Prime Minister Menachem Begin. "An odd mixture of iron will and emotionalism, Begin was capable of endlessly adhering to the same positions while castigating the motives of his negotiating partners for failing to agree. When formal negotiations ceased, he could become charming and relaxed, speaking lovingly of his family and grandchildren. Withal, he is a patriot, and a good friend, of whom I became very fond."

For the most part, the Vance book did not make many revelations. Again, unlike Brzezinski, he apparently remains too much the diplomat and lawyer to tell too much.

Vance did, however, for the first time document exactly how far the Carter administration was prepared to go to bring the PLO into the negotiations in 1977, the first year of the administration.

Since the Sinai II accord, the United States has been prohibited from recognizing or negotiating with the PLO until the PLO met two specific conditions: accepted Israel's right to exist and recognized UN Security Council Resolutions 242 and 338. The Carter administration, however, carefully searched for a way to skirt around those commitments.

Thus, Vance confirmed that he, personally, had prepared language for Yasser Arafat and the PLO to accept — language which, if accepted, would have opened a direct U.S.-PLO dialogue.

The text said: "The PLO accepts United Nations Security Resolution 242, with the reservation that it considers that the resolution does not make adequate reference to the question of the Palestinians since it fails to make any reference to a homeland for the Palestinian people. It is also recognized that the language of Resolution 242 relates to the right of all states in the Middle East to live in peace."

Israel would have rejected that language as a violation of the 1975 U.S. commitment for two major reasons:

(1) Resolution 242 does not refer in any way to a Palestinian homeland; and (2) While the Vance formula may perhaps have implicitly accepted Israel's right to exist by referring to "all states in the Middle East" — language accepted by the Arab League at its Fez summit last September — there was no explicit recognition of Israel.

Furthermore, the PLO has never considered Israel to be a legitimate state in the first place — only a "Zionist entity."

But even that watered down compromise was unacceptable to the PLO.

"I told the Saudis that if the PLO would accept this language and thus publicly acknowledge Israel's right to exist," Vance wrote, "we would have met our commitment under the Sinai II agreement and would be willing to meet with the PLO immediately."

But the next morning, the Saudi foreign minister, Prince Saud, met Vance at the airport at Taif. "His face was clouded with gloom," Vance wrote. "He told me that our suggestion had indeed been considered last night and had failed to muster the necessary votes for approval. The opposition was led by the extreme elements within the PLO. I departed Taif with a heavy heart as I felt that an important opportunity had been missed because of the deep division within the PLO."

Vance always tried to bend over to understand the other person's point of view. But one glaring and somewhat surprising exception was his account of the Israeli settlement freeze flap, which erupted immediately after the signing of the Camp David Accords in September 1978.

Vance — like Jimmy Carter in his own memoirs — insisted that Begin had backed out of his previously declared commitment to halt settlement construction during the course of the negotiations leading to the establishment of full autonomy for the Palestinians in the West Bank and Gaza. Begin, however, insisted that the commitment — made on the final Saturday night before Carter, Begin and Anwar Sadat came down from Camp David to announce the framework accords — was only for the scheduled three months which were supposed to wind up with the signing of the Israeli-Egyptian peace treaty.

Vance was categorical in blaming Begin for backing away from a commitment. Other key U.S. officials, including U.S. ambassador to Israel Samuel Lewis and former Middle East envoy Sol Linowitz, have been considerably kinder to Begin, making the point that there probably was a genuine misunderstanding.

Writing in reaction to the Vance book in The Washington Post, Linowitz said: "There is little question that Carter sincerely believed that Begin had given him a long-term promise on the settlements. But there is also significant testimony supporting Begin's assertions as to what he intended to convey. It is not unreasonable to suggest that there was truly a misunderstanding on this issue."

What is all the more surprising about the manner in which Vance treated the matter in his book was that it contrasted sharply with his comments during background press briefings at the White House shortly after Camp David. The ground rules for those sessions held that Vance could not be identified by name — only as a senior administration official. But a major theme which emerged from those briefings was that the settlement issue had occurred late Saturday night, and that perhaps the subject had not been pinned down with enough clarity.

In other words, Vance, at that time, was willing at least to give Begin the benefit of the doubt — something he was not willing to do in the book.

Begin's version, by the way, was backed up by Supreme Court Justice Aharon Barak, then Israel's legal advisor at Camp David, as well as by late foreign minister Moshe Dayan. Barak had been the Israeli notetaker during that controversial Saturday night meeting.

A lesson from the Vance book — indeed from the entire peacemaking process — is that serious diplomats and statesmen have to be precise in their understandings of commitments and positions. There can be little room for vague assurances, open to conflicting interpretations later.

The settlements flap aside, there is no doubt that Begin, Dayan, Weizman, Barak and other top Israeli officials genuinely liked Vance. The former secretary had established a good rapport with the Israeli leadership.

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לשנה טובה תכתבו

Professor sees klezmer music as a statement of identity rather than rehash of tunes

By
BEN ROSE

TORONTO —
The revival of klezmer music is not just a rehashing of old ethnic dance tunes, but a statement of identity by the current generation of Jewish-American musicians.

This is the view of Mark Slobin, professor of music at Wesleyan University, Middleton, Conn., who predicts that the 1980s will be one of the liveliest decades ever in the expressive culture of Jewish-Americans.

Prof. Slobin, who has written a book on the tenement songs of the early immigrants, delivered a paper titled, "Fidfler off the Roof; Klezmer Music of the Jewish-Americans," at a conference here on Jews in North America. It was sponsored by the Multicultural History Society of Ontario and the Ethnic and Immigration Studies Program (University of Toronto).

Forgotten the sher

He bemoaned the fact that in U.S., at least, Jews have forgotten how to dance the sher, the freylachs and the bulgar, the traditional dances to klezmer music. (There must be many Canadians ready to fill this void.)

Instead, he says, Americans are trying to adapt Israeli horas, mock-chassidic steps, and even rock styles to the klezmer music.

He noted that Lee-Ellen Friedland, a graduate student in the University of Pennsylvania department of folklore and folklife, has begun to revive the original klezmer dances.

The current klezmer boom in North America would not have happened without the intermediate step of the Folk Revival movement of the 1940s to 1960s, Slobin says. Whether it was the return to world folk mussic styles, the down-home blues of the Black American or folk-based white forms such as bluegrass, young Jewish musicians were among the trailblazers.

They were also important in the trend to urban and commercial song styles with political overtones by such artists as Bob Zimmerman [Dylan.]

Scanning the crop of klezmer bands, Slobin notes that the shaping forces at work can be traced to the Folk Revival. The Kapelye klezmer band, for example, has revived old leftist songs. "The memory of labor struggles and of the radical Jewish heritage is still strong in New York," he said.

The Klezmorin of Berkeley draws on the Balkan connections.

Common to many klezmer musicians, he says, is an interest in improvisation and instrumentation. Andy Statman, for example, who follows Dave Tarras' clarinet style, is also a top-ranked bluegrass mandolinist, and performs on both instruments when playing klezmer music.

There is also a strong link between klezmer and classical music, best illustrated by the Klezmer Conservatory Band of Bost, founded by Hankus Netsky, a jazz teacher. The head clarinetist of this band is a Black, he noted.

Mischa Elman, Benny Goodman and Pinchas Zuckerman all came from klezmer families.

While unconvinced that today's jazz owes as much to klezmer music as klezmer adherents claim, Slobin conceded that the "Jewish sound" made its presence known in early jazz.

One example, he said, was Eddie Cantor singing Lena from Palesteena, a slightly salacious song with a definite klezmer background. Ironically, Cantor performed it in blackface, the all-American, anonymous emblem of popular culture. Then the song was picked up by the Original Dixieland Jazz, Band, an all-white and non-Jewish group.

Plaintive melody

The doina, a folk form indigenous to Romania, has persisted across many generations of Jewish music, Prof. Slobin noted. Its basic sound is unmistakable — sparse back-up chords against which a soloist improvises a weaving, twisting, plaintive melody. The instruments are flute and tsimbl, the latter being the Jewish version of the cimbalon, a central and southeastern European folk instrument. Romania, Romania, as sung by Aaron Lebedeff, is a prime example.

The tuba predominates over the string bass, and the clarinet is more often the center piece of the new klezmer bands than is the violin.

Much of the impetus for New York's place in the revival movement comes from the work of Zev Feldman and Andy Statman with Dave Tarras, convincing him to teach the secrets of his craft as well as to make a triumphal re-appearance on the concert stage.

Other influential musicians mentioned by Slobin were Lev Liberman, whose band (The Klezmorim) was the first to issue a klezmer revival album in 1977; Henry Sapoznik, responsible for the reissue album of the Golden Age Kelzmer classics, a textbook for new converts to the music; and David Medoff who made many records in Russian, Ukrainian in Yiddish, Russian, Ukrainian and English.

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לשנה טובה תכתבו

Who cares about The Who?

Israelis jumping on pop bandwagon

By
DAVID HOROWITZ

Israeli pop star David Broza, whose latest song The Woman With Me sold an unprecedented number of records, playing to a Jerusalem audience on the Mount Scopus campus. [Kook-Magnes photo]

JERUSALEM —

In the decade or so since the Yom Kippur war, the popular music scene in Israel has changed considerably. Ten years ago, Israeli kids were buying records by English and American artists — with sales of home-produced music restricted to the Jerusalem the Golden type of song, by long established singers such as Chava Alberstein and Yehoram Gaon. Israeli pop singers were few and far between, and were so musically limited as to pose no threat to the British and American groups dominating the charts.

But in 1983 all that has changed. The latest thing in Israel is no longer the song that was number one in the U.S. six months ago. It is far more likely to be the latest release of David Broza, Tislam or Zvika Pick, all Israeli pop stars singing in Hebrew.

Pop groups have sprung up like wildfire all over the country, and have smashed the overseas dominance of the music scene with songs every bit as good as the international opposition — and with a scarcely discernible, but nonetheless essential, "Israeli feel."

The reason for this dramatic change probably stems mainly from the increasing attention Israeli radio stations have started to give popular music. The army's tonic for the troops, radio station Galei Zahal, has recently been giving hitherto unheard of air time to pop music. National radio had previously paid little attention to pop — but seeing their listeners were lapping up the army's pop shows, they introduced their own largely pop channel, Reshet Gimmel.

These two stations were formed to play mainly British and American records, since Israeli artists simply weren't making good enough records. Seeing this void, the Tel Aviv record moguls went round signing up anyone who could play a guitar — and the Israeli pop scene was born.

Today's Israeli pop stars are numerous and varied — from the Western type rock of Benzine, via the wit of Dani Sanderson, to the original sounds of Many Beger. There is room, too, for the more Eastern music of Shimi Tavori and Zohar Argov — whose poor chart positions are a far from accurate reflection of their true popularity, claim their fans.

Artists like Chava Alberstein and Yehoram Gaon — singing Shirei Eretz Yisrael — Songs of the Land of Israel — are as popular as ever, particularly, but by no means exclusively, with the more adult audiences. The Gevatron, the most famous of a whole host of kibbutz singing groups, are becoming increasingly well loved, with a repertoire of classical Israeli folksongs which they successfully took on a coast to coast U.S. trip.

Middle of the road singers like Arik Einstein still manage to attract a broad cross-section of fans — from grandparents to teenagers — with their songs of the land, love, war and peace.

Israel today is really just beginning to latch on to popular music. The record industry is young and enterprising — allowing for more variety than the British or American equivalents. Record sales are up, radio stations report higher listening figures, and even television is beginning to take note.

After taking second place at the Eurovision Song Contest in Munich, Israelis are whistling Ofrah Chazah's Chai with gusto — though disappointed at not completing the hat trick of Eurovision victories started by Izhar Cohen and Milk and Honey.

The emergence of pop as an important factor of young life in Israel is a good indication of how desperately teen-agers need entertainment. In a country where 18-year-olds are in the army, and where external and internal tension are never far away, music provides a much needed release — an escape from pressure.

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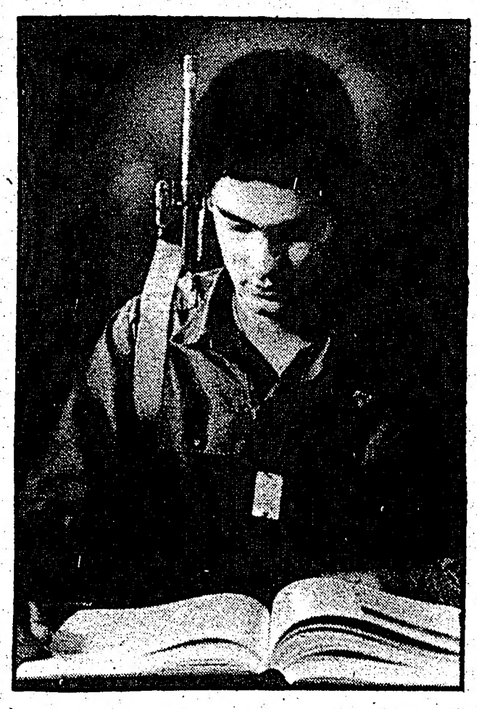

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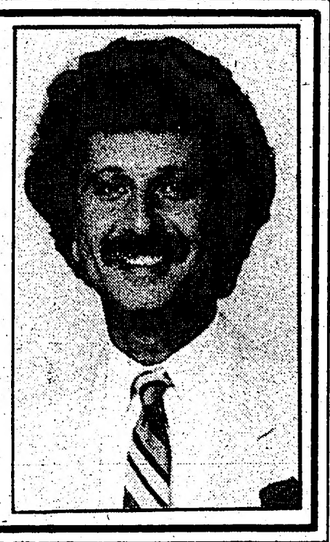

לשנה טובה תכתבו

Ethics of abortion, fetal therapy questioned

Science is creating moral dilemma for parents

By
BEN ROSE

DETROIT —

The moral choices for expectant parents will become more difficult as the march of science brings new methods of diagnosing and treating babies in the womb. This was the prediction of Dr. John Fletcher of the National Institute of Health, Bethesda, Md., at the recent annual meeting here of the American Association for the Advancement of Science.

Dr. Fletcher said the ethics of abortion and the ethics of fetal therapy are on a collision course.

The subject is so explosive politically that one professor said the U.S. government is cutting off money for pre-natal research because of the fear of being linked to action which will increase the demand for abortions. Dr. Mitchell S. Golbus, professor of obstetrics at the University of California, San Francisco, said money for this kind of research must be found elsewhere.

At the same time, Golbus said there is increasing evidence that medical and surgical intervention in the womb can prevent certain kinds of spinal meningitis and other neural tube defects which lead to severe crippling.

Another important development, according to Fletcher, is that a new method of fetal diagnosis has been discovered in Russia which can be done at a much earlier stage in the pregnancy than aminocentesis (a sampling of maternal blood cells) which is the standard procedure in North America.

About 200 women in Russia have undergone this new test and where it permitted a diagnosis, that diagnosis was correct in every case, he said. No harmful side effects were suffered by any of the women.

Fletcher predicted that as these diagnostic tests improve in their timing and scope, there will be calls for mass screening of expectant mothers to uncover new information about congenital and other malformations.

It is not unlikely, he said, that new genetic research will bring methods of predicting whether there is an increased risk of heart attack, cancer or other common diseases in certain individuals.

The possibility of mass screenings poses a special problem for certain ethnic groups where heredity is linked to specific diseases, he said, because such groups will be more vulnerable to pressure and stigmatization. (For instance, Jews of certain descent are more subject to Tay Sachs disease.)

Treating babies in the womb will raise all kinds of problems for the courts. This was the warning sounded by John A. Robertson, professor of law at the University of Texas. There will be conflicts between the rights of expectant mothers and the rights of the fetus.

It is doubtful, he said, if any mother will be able to refuse medical aid for her unborn baby if the treatment is safe and effective. There is also a danger that pre-natal screening will be imposed on mothers against their will.

A touching moment at the symposium came when a young man in a wheelchair, with cerebral palsy, spoke up for the rights of the unborn. He said he did not want parents to have the right to make the ultimate decision.

The rights of the unborn child are being given more and more weight by the courts, Prof. Robertson said. It would not surprise him, he said, if in future the courts rule that a father can be stopped from smoking in the presence of his wife to avoid any harm to the unborn child.

On the thorny question of medical intervention in the case of unborn twins, when one is known to have a serious defect, Dr. Fletcher said it is generally agreed by doctors, parents and the courts that no action be taken if there is any risk at all to the healthy twin.

Another panel of scientists wrestled with the implications for society of pre-selection of sex, considering the worldwide preference for sons.

Dr. Roberta Steinbacher of Cleveland State University, said the problem is more urgent than ever because soon couples will be able to choose the sex of their child by pre-conception methods. This will eliminate all the arguments about abortion which result from post ... conception methods of determining sex of the child.

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לשנה טובה תכתבו

Entire Israeli population totals 3

Iceland presents contradiction of physical beauty

By
RACHEL ALKALLAY

REYKJAVIK, Iceland — The name evokes images of frozen glaciers, snow-blanketed mountains, chillingly blue skies, and land which never sees green grass, or brown earth freed of winter ice.

Well, not quite. Icelandic terrain can be more accurately described as a cross between the moon and a sandless desert, with majestic mountains bursting forth in places to relieve the flatness, and an occasional active volcano erupting to relieve the monotony.

It is a land of contrasts. The flat gray-brown land drops suddenly into a gorge of pounding water, revealing the wondrous "Gullfoss," the Golden Falls, so named because of the rainbows which appear magically over its waters due to the sun's rays. Clear tranquil blue pools of water gush forth to produce tall steaming geysers, so precisely regular that the natives set their watches by the eruption of one of them.

The tops of mountains are pock-marked by craterlike holes in the earth, reminiscent of the moon. (So reminiscent, in fact, that the Apollo IX moon-landing mission astronauts trained there before their mission, and afterwards returned to Iceland to recount how "familiar" the moon's terrain had been.

Reykjavik, the capital, situated at the base of Mount Esja [another supposedly dead volcano], gives the impression of having stepped back in time, to the tales of Hans Christian Anderson. Quaint little houses, clustered together, with brightly colored roofs, clean, broad avenues of tree-lined streets, and gardens neatly planted with colorful blooms stubbornly pushing their way out of the hard earth.

Icelanders are incredibly friendly and helpful, full of suggestions of what to visit and how to get there (it helps, of course, that everyone speaks English).

Recently, they have received immigrants from other countries, mainly Cambodian Boat People, and some Italians, many of whom have become Icelandic citizens (to become a citizen, one must learn to speak, read, and write Icelandic — no mean feat — and change the name to something Icelandic by taking your father's first name and adding "sson" or "dotter" to it).

Speaking Hebrew in Iceland, one makes a acquaintances very quickly. People were eager to tell me that they knew some Israelis living in Iceland. We contacted one and were invited to a meeting of the Icelandic-Israeli Association. How odd, I thought — how many members could it possibly have?

It turned out that Iceland's entire Israeli population — three people — belonged to the association, as well as five or six other Jews — those who had escaped Hitler's clutches in Germany, Austria, and the like — and they constitute Iceland's entire Jewish population. Slightly less than 10 souls, keeping the spirit of Judaism alive.

On the Icelandic side were about 30 to 35 Icelanders, all very pro-Israeli, many having visited Israel, some having lived on a kibbutz at one point.

This particular evening, a prominent female Icelandic reporter — not known for her pro-Israeli views — had been invited as a speaker, making quite a ruckus with her condemnation of Israeli policies, her approval of the PLO, and her views that it wasn't quite true what had happened with six million Jews during World War II.

A Lutheran minister, infuriated at what he termed nonsense, was on the verge of storming out.

The atmosphere was quite tense in the church, where the meeting was held, because, apparently her views are quite in the minority. However some of her views on a Palestinian homeland were shared by one expatriate Israeli, now living in Iceland with an Icelandic wife and two Lutheran children. The other Israelis at the meeting were strongly pro-Israel, as were the other Jews, and members of the association.

What had brought these members of our tribe to a country so remote from anywhere else? In the case of the elderly Jews, it was escape from Nazism in Europe — Iceland was a safe refuge; in the case of the Israelis, they had visited Iceland out of curiosity, fallen in love with the scenery, and the people, and decided to stay.

How does one stay Jewish in a country so uniformly Lutheran as Iceland? There is no kashruth, no observance of the High Holidays, no rabbi to the tiny community. For important occasions (a bar mitzvah, some High Holidays), a rabbi flies in from New York, as there are some Jews stationed at the NATO airbase at Keflavik.

While religious observances are practically non-existent, one Israeli woman does teach Hebrew to those interested in going to a kibbutz. and apparently, especially among young people, there is quite a desire to go to Israel. When asked why, they reply simply that it is "an interesting place to visit," but it is apparent that the sentiments extend much deeper.

Possibly, as was suggested to me by a Danish woman now living in Iceland, it is the mixture of Jewish blood in Danish merchants who came during the 18th and 19th centuries. They seem to be quite proud of this Jewish ancestry, boasting that two prime ministers since World War II, including the current one, Halgrimsson, is of Jewish descent.

Or possibly, as one Westman Islander suggested, it is the fact that Iceland, too, is small and self-sufficient. As he told me when he discovered that I am Isreali, "Iceland is a small colony, but powerful. And she is a true friend of Israel."

It was the most touching moment of the trip.

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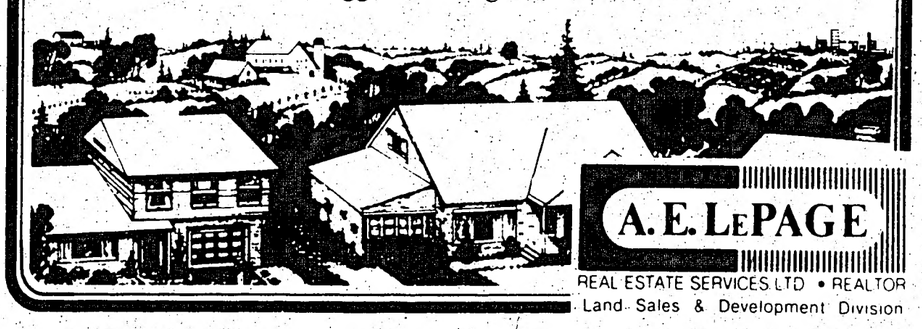

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לשנה טובה תכתבו

"Ess mein kind"

Food fair opens eyes of buyers

By
DIANA LERNER

JERUSALEM —

The Jewish mother's adage "ess mein kind" — eat something, my child — was recently translated at the Tel Aviv Exhibition Fairgrounds into hundreds of local food products available to the Israel consumer. The show was geared to enable Israelis to see and taste a full line of foods.

The 1983 food show differed from previous fairs held here in that it was aimed not only at exporters and wholesalers, but at the potential customer for Israeli foodstuffs.

Approximately 200 firms participated with wares ranging from fresh meat and poultry, fish, dairy goods, confectionery, wines and ice cream down to the latest in frozen and preserved foods, special diet products and pet foods. Manufacturers presented the latest innovations in their product lines and visitors were able to compare flavors and prices, to purchase what they fancied and to get an overall view of the enormous variety of Israel food produce now available in the country.

Visitors thronged the exquisite model dining areas, set up by three luxury hotels — the Hilton, Carlton-Penta and Diplomat of Tel Aviv — to show Israelis how to set a table and serve guests for elegant dining. Events like the culinary demonstrations of hotel chefs, the symposium on wine and Chinese food, and the packaging display also drew large crowds.

Among other attractions was a "bagel and nosh" corner introduced by Strauss, maker of dairy products and ice cream, which has this year come out with a Dannon yogurt with honey, a 10-pack ice cream and a Philadelphia cheese.

Everything on show had the blue and white Made in Israel label and clear indications of what was kosher, kosher for Passover, or pareve. And everything from instant soups to cookbooks reflected the tremendous progress made by Israel's food industry, the technological advances of the 80s and the merits of local products.

Tel Aviv food fair displays a variety of locally canned products. [Jacob Katz photo]

According to Gad Propper, joint managing director of Osem, a leading manufacturer of dehydrated soups, pastas, food dressings, and baking goods preparations, the Israeli food industry is now one of the most advanced in the world — as good in production, product lines, processing, refrigeration, and packaging as any in the Western world.

Food export (including citrus) now reaches $350 million per annum. Wines and confectionery, processed and frozen foods, fruits and vegetables, soups and dairy products are among the most popular exports. Britain's Marks and Spencer, for example, is a regular client and was among the first to order Israeli foods — on the basis of the particularly stringent specifications for quality which characterizes its operation.

Among the new satisfied customers, are the Lebanese. On the other hand, the signed peace with Egypt has not led to similar trading.

Propper, who just returned from a trip to a food fair in Japan, says that "we Israelis have nothing to be ashamed of." International buyers he met told him Israeli foods can compete favorably with any in the world.

However, Mordechai Kreiner, vice-president of merchandising in the Supersol chain in Israel, regrets that the profile of Israeli food products abroad is still much too low. Despite their excellence and the high standard of packaging, they are not given ample exposure and promotion, he says.

"There is an ingrown sales force out there, in all the Jewish communities, which could help sell Israeli foods not only to those interested in Israel, but to all consumers who appreciate quality. Even Jewish customers interested in the kosher or Israeli aspect of the products are not fully aware of goods from Israel which are available and which their local stores would order."

Kreiner is convinced, after his travels to food stores around the world, that the time is ripe for the Israeli food industry to launch an offensive aimed to show the world that Israeli food has come of age.

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לשנה טובה תכתבו

St. John's Ward housed majority of Jews

Eaton Centre, office towers replace shtetl of 1911

By
BEN ROSE

TORONTO —

Today it has office towers, swank restaurants and hotels, the main bus terminal, city hall and Eaton Centre but in 1911 it was where most of Toronto's 18,000 Jews lived — in fact it was the one district in the city where Jews outnumbered any other people.

And as Stephen Speisman reminded a conference here, St. John's Ward, the area between Queen and College and Yonge and University, became shtetl for the large number of Jews from Eastern Europe who flocked to crowded streets.

It has synagogues (four on Centre Ave. alone), mutual benefit societies, landsmanshaften, cheders, itinerant teachers, clothing factories (The Lowndes Co., Johnson Brothers, T. Eaton C.) and houses so overcrowded and lacking in services that in 1911 Dr. Charles Hastings, the medical officer of health, reported that 108 houses in The Ward were unfit for habitation, yet most were occupied.

As Speisman, archivist for the Toronto Jewish Congress told the conference here on Jews in North America, sponsored by the Multicultural History Society of Ontario and the Ethnic and Immigration Studies Program (U of T): "One structure housed three families in five rooms, one of which contained two sewing machines as well. Another cottage, rented for $20 a month, had 4 feet of water in its basement. Almost a third of the structures had no plumbing or drainage — waste was simply thrown into the yards."

Terrible conditions

He said conditions in the rear cottages, those built in the laneways behind cottages fronting the streets, were the worst. Surrounded by stables, privies and yards full of garbage, the occupants found the odors so foul that they hesitated to open their windows, even in summer.

One Jewish businessman, Henry Greisman, a manufacturer of suspenders, built some decent houses, as an investment, not philanthropy, and rented them at a reasonable rate.

Not all the Jews worked in the clothing factories. They were prominent in "the salvage trades," that is rag-pickers, bottle collectors, used furniture dealers or peddlers. By 1916 there were 600 Jewish rag-pickers in Toronto.

There were also Jewish barbers, shoemakers, grocers, restaurateurs, pawnbrokers, second-hand and drygoods dealers, but there were so many of these in the St. John's shtetl that all could not make a living from them, and some family members had to take other work.

The end of the The Ward as the focus for Jewish life began as early as 1904 when a great fire destroyed many of the clothing factories. The T. Eaton Co. expanded, however, and took up the slack, but in 1912 a strike at Eaton's led to many workers moving on to greener pastures, usually outside the old Ward.

In some cases families living in one room had to take in boarders to pay exorbitant rents. One 3-storey structure on Teraulay St. had a factory on the top floor, while the outhouse adjacent to it was shared by 30 residents and the 40 employees of the factory. In the winter the privy was generally frozen.

After 1909, a Jewish day nursery and a free dispensary were established on Elizabeth St. south of Dundas. This was a direct attempt, Speisman said, to counter missionary activities, especially those of the Presbyterians, who provided such facilities to attract parents and children into the missions.

The nursery and dispensary were run by Dora Goldstick, a young Toronto midwife trained in Ohio, and Abe Hashmall, the first Jewish graduate in pharmacy at U of T. The dispensary became Mount Sinai Hospital.

The Yiddish theatre, at first at the National in the former Lithuanian synagogue on University Ave., and later at the Lyric which occupied a former Methodist church at Agnes and Teraulay (Dundas and Bay) provided formal entertainment. Their repertoires ranged from riotous and occasionally risque comedy to Shakespeare and tragedies of heart-rending capacities.

Speisman observed: "The latter served a dual purpose; in the absence of a psychiatric service, the tragedy provided the struggling immigrant, especially the overburdened housewife, an inexpensive opportunity for catharsis. However much tzores one had, the character on the stage had infinitely more, and for a few pennies, one could go to the theatre and have a good cry."

Jews began to spill out of the The Ward, to Spadina Ave. and to the area which became Kensington Market, and further north and west. Today it is difficult to find evidence of that populous, vibrant Jewish shtetl in St. John's Ward.

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לשנה טובה תכתבו

In German universities

Unusual Judaica, Hebraica books

By
C. C. ARONSFELD

Fifty years after the book burning by the Nazis it must be interesting to find out how many Judaica and Hebraica are still left in Germany.

There are in fact quite a few and unusual ones too — not so much in Jewish places of learning of which hardly any survived but at German academic institutions, especially universities.

An instructive survey of them has been prepared, on behalf of a German Society for Jewish Collections in West Germany and West Berlin, by the director of Germania Judaica, a Cologne Library for the History of German Jewry, Dr. Jutta Bohnke-Kollwitz and two collaborators, Peter Freimark and Martin Seiler.

A far-flung check drew responses from 37 cities and though no doubt duplications occur and a degree of incompleteness must be allowed, a total of roughly 350,000 titles has been traced.

At the top of the list is fittingly, because of its prominence in Jewish history, Frankfurt where no fewer than 80,000 volumes are held in the City and University Library, including 55,000 Judaica and 25,000 Hebraica, in addition to 900 periodicals

Another 8,300 volumes and 16 periodicals are at the Institute for Jewish Studies in Frankfurt's Johann Wolfgang Goether University, and an unspecified number are at the German Library, Frankfurt, where a special section is devoted to German emigre literature during the Nazi period (1933-1945).

Next to Frankfurt, the largest collections can be found at Cologne (53,000 volumes), Berlin (44,000), Munich (33,000), Tubingen (26,000) and Hamburg (16,000).

In Cologne 28,000 volumes are in the German Judaica (founded in 1959); they include (in addition to general works) 1,500 titles on Jewish history in Germany; 3,000 on Zionism and Israel; 1,500 on antisemitism; 1,000 on the Nazi era; 1,000 on Jewish religion and 850 on Jewish history outside Europe; also 3,500 volumes of periodicals.

The library specializes in works dealing with the image of the Jew in German literature.

Of roughly the same size is the library of the Martin Buber Institute for Jewish Studies at Cologne University which holds 25,000 volumes (17,000 Judaica and 8,000 Hebraica), also 2,500 volumes of periodicals. A special feature are 500 letters by Buber and 5,500 photos of Jewish art.

In Berlin several collections are spread over the following places: Jewish communal offices, with 15,400 volumes (main feature; Israel and Zionism); the Free University's Institute for Jewish Studies, 13,000, including 6,500 Hebraica; the same university's Otto Suhr Institute, 3,800, mainly on the Middle East; the Institute Church and Judaism at the Church College, 2,000; the library of the Senate and the Free University's Institute for Semitic and Arabic Studies, 750 each.

In Munich the Bavarian State Library (24,000) holds 14,000 Hebrew and 7,000 Yiddish titles. A feature is the only complete Talmud manuscript (Cod. Hebr. 95), also Hebrew prints of the 16th century.

The 3,000 volumes and 1,400 periodicals of the Institute for Contemporary History concern mainly the time of the Holocaust, while the history of East European Jewry, as well as of the Holocaust, is covered by the 6,000 volumes of the local Eastern Europe Institute.

The 20,000 volumes at Tubingen University consist for the most part of 13,000 Hebraica; there are also 3,000 volumes of periodica, while 6,600 books and 2,200 volumes of periodica are housed at the university's Institute for Biblical Judaism and the history of Hellenistic Religion.

Hamburg's Institute for the History of German Jewry has 17,500 titles plus 2,618 volumes of periodica. The 2,000 volumes of the university's theology department deal mainly with rabbinical literature and the New Testament period.

In the shadow as it were of these treasures, an ambitious and dedicated effort has been in progress during the past 17 years to produce something like an inventory of all Jewish authors, including scientists, artists, journalists, who wever wrote in German. It is hoped that this work, under the title Bibliographia Judaica, will document "the Jewish contribution to German intellectual history."

Five volumes are planned and so far one has been completed.

The driving force behind it is a non-Jewish scholar of German literature, Frau Renate Heuer, and she attends to her business in two basement rooms in downtown Frankfurt where the stringent finance supplied by the German Research Council enables her to maintain the barest necessities of research.

In her quest for material support, Frau Heuer was repeatedly referred to Jewish quarters but she insists that it is up to Germans to take a positive interest in the history of German Jewry.

Starting with the year 1750 (when Jews began to write in German), she has so far collected 5,000 names with their biographies and publications, recorded on 200,000 index cards.

The very varied stock of documents, photos and about a million press clippings has not yet received the public attention it deserves but Frau Heuer, in her singleminded endeavor, is not discouraged; she is certain that the five volumes will be ready in 1985.

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לשנה טובה תכתבו

In education system

Lack of emphasis on world events is stressed

By
SHEILA DROPKIN

TORONTO —
This city's organized Jewish community has discovered Erika Biro, the erudite, gifted, multilingual interpreter of world affairs and will be making use of her talents in the months to come.

On Thursday, Oct. 6, she will serve as moderator of "Communications, a panel discussion by TV journalists Peter Kent, Peter Trueman and Bill Cunningham at the UJA Women's Kaleidoscope 84. The following two Thursday evenings, Oct. 13 and 20 at 8 p.m., she will present current affairs seminars for Toronto Hadassah-WIZO, and throughout the year she hopes to continue leading discussions for the National Council of Jewish Women, an organization for which she made over 30 presentations in 1982-83.

For the past three years, Mrs. Biro has been giving courses for adults in current affairs, guiding her students in the understanding of the major world events of the day, with special emphasis on the Middle East, the Third World [mainly South and Central America] and North America. Originally designed as one 10-week course, her program has evolved to include more advance levels for the numerous students who opted to continue studying as their initial enrolment period ended.

Born in Budapest, she fled her native land with her parents as a 3-year-old tot just as the Nazi menace became most threatening. The family emigrated to Lima, Peru where Erika lived and studied in comparative luxury (her father was a engineer) until she moved to Canada, to study at the University of Toronto.

While her schoolmates — she was the only Jewish child enrolled in the local Catholic school — and her neighbors lived in seeming ignorance of the poverty around them, Erika was shocked by the conditions of the Peruvian poor.

"North Americans' concepts of slums are incorrect, even laughable. You don't know what a slum is until you see how the poor in the Third World live," she said emphatically while picking away at a freshly baked muffin in her sunny North York kitchen.

"When I was 17 I was awarded an Alliance Francaise Latin America scholarship for one year's study and travel in France. I was proud to have won... especially being Jewish and winning the sole scholarship for the year. The previous year, the winner was a Jewish student from Uruguay.

"I also went to Cambridge for the summer and I wasn't the same person when I got back to Lima. I vowed to leave as soon as possible. I just couldn't stand the lack of progress, the dismal, abandoned children, the extreme poverty and the absence of hope."

For two years she worked as executive secretary for the president of Shell Oil of Peru, utilizing her knowledge of English, Spanish, French and German in translating reports and working with visiting foreign dignitaries and executives.

At the University of Toronto, she studied modern languages and literature, staying on after graduation as a Spanish instructor with the department of Latin American studies. She took time out to marry have two sons, both of whom are currently university students, but continued teaching French and Spanish to private groups.

She faults our educational system for its lack of emphasis on geography and world events. She believes that English teachers need no text other than the daily newspapers and that they'd provide their students with an understanding of the world along with grammar and spelling. Biro surmises that the teachers themselves fear current events because they don't know enough about it.

"I don't think that my current affairs course would be necessary anywhere in the world other than North America. When you live in Canada or the U.S., you feel that you are in the centre of the world and it's not necessary to know about the rest," she said.

"But once I started offering my course, I realized that there are many people who want to gain a better understanding of what's happening and why. I try only to present the facts and omit my own biases."

Erika is a voracious reader of newspapers, magazines, financial reports and any other publications which provide information on the international scene.

She insists that her students keep up with the news and learn to use an atlas. She constantly clips and files articles of interest and many of her students have gotten into the habit as well.

She has traveled with her family to Europe and Israel and this summer went on a tour of China by herself. This experience will, no doubt, add flavor to her course.

Mrs. Biro's husband is a survivor of the Holocaust and she and her family left Europe in the nick of time.

She is devastated that world events and mass murders have robbed her of her extended family, that she has no aunts, uncles or cousins nor do her children, and she feels strongly that only through education and knowledge of that entire period and the succeeding wars all over the world, will we be able to ward off destruction of total populations.

Last year, she gave two seminars at the United Synagogue Day School and was impressed by the students' knowledge of the Middle East. She feels, however, that "it's a singular mistake to overlook the Third World and its importance. We have got to become more globally attuned and knowledgable about conditions everywhere in the world."

Erika Biro

She is delighted that an increasing number of men are enrolling in her course, Many of them are so involved in their business and professional literature that they have little time for the news.

"In Europe and Latin America, discussions of politics and political events is an integral part of everyone's life. That's not true here, yet, but I see from the people coming to my classes that many wish it were. I feel that I'm doing something necessary and apparently wanted by many people."

Erika Biro's courses are given in the afternoons and evenings. For information call 444-3904.

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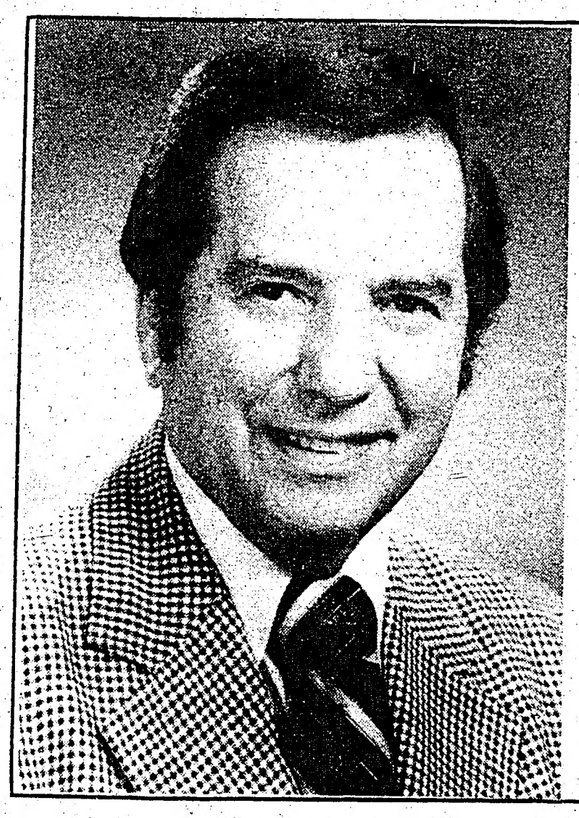

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לשנה טובה תכתבו

Professor applauds contributions made by dictatorial Zionist leader

By
BEN ROSE

TORONTO —
Though Clarence Isaac de Sola was pompous and dictatorial, and gave fund raising a much higher priority than education, he made a lasting contribution to Canadian Jewish life as the head of the Zionist movement in this country between 1898 and 1919.

This is the view of Gerald Tulchinsky, associate professor of history at Queen's University who spoke at a conference here on Jews in North America, sponsored by the Multicultural History Society of Ontario and the University of Toronto's Ethnic and Immigration Studies Program.

A member of the Canadian Jewish elite, (he was the third son of Abraham de Sola, rabbi of the Spanish and Portuguese Congregation in Montreal) he was moved by the suffering of the Jewish refugees from Russia and Europe in the 1880s and 1890s.

De Sola kept the Sabbath, ate only kosher food, regularly attended synagogue, read the Tanach regularly, studied Hebrew and taught Sunday School at the synagogue. Like his brother Meldola he saw the Reform movement as essentially un-Jewish.

He mixed easily in upper-class Montreal Jewish and non-Jewish society, was active in sports, and followed British politics carefully.

He became the agent of Belgian interests as well as a ship-building contractor and an entrepreneur in a variety of large-scale bridge, railway and harbor ventures across Canada.

During Sir Wilfred Laurier's term in office, de Sola made frequent trips to Ottawa and had long discussions with Laurier and members of his cabinet.

He became the Belgian consul in Montreal which brought him into frequent social contact with Ottawa and Quebec politicians.

In 1898, there were Zionist groups in Montreal, Toronto, Winnipeg, Kingston, Hamilton, Ottawa and Quebec, and within a year of Herzl's call to action, a Federation of Zionist Societies of Canada was established, with Clarence de Sola as president.

In that year, de Sola triumphantly cabled to Herzl, "Canada takes 1,000 shares of the Jewish Colonial Trust."

Prof. Tulchinsky says the Zionist movement was the first to provide a real link between the widespread and diversified Jewish communities in Canada, and was particularly welcomed in the smaller centres of both East and West.

For instance, though only 23% of the total of 125,000 Canadian Jews lived outside the metropolitan centres in 1920, they made up nearly half of the Zionist members.

Clarence de Sola, brother of Meldola, served as first national head of Zionist movement in Canada.

Prof. Tulchinsky said women played a major role in the early Zionist movement and formed their own association and national connections, while early on they adopted their own special projects in Palestine and laid the basis for Hadassah in 1918.

The Queen's professor said de Sola was a loyal follower of Herzl's political policies and kept aloof from the fractious Zionist elements in America. To de Sola, Herzl's discussions with the Turkish sultan, the kaiser of Germany, the emperor Franz-Joseph and other European potentates were an entirely acceptable way of securing recognition of Palestine as the Jewish national home.

World War I triggered events changing profoundly the concerns of Canadian Jews, and the Zionist Federation was ultimately replaced as the official spokesman for Jewry by the Canadian Jewish Congress.

"Whether they were located in Glace Bay, Montreal, Brantford, Regina or Vancouver, the hearts of these immigrants lay ... in the Ukrainian, Polish, Romanian and Luthuainian towns and villages in the war zones," he said.

But de Sola believed that Congress advocates were too ambitious and refused to help organize it. He preferred to keep Zionism directly oriented towards Palestine.

Young intellectuals like Abraham Roback, Louis Fitch and Hyman Edelstein, all associated with the Canadian Jewish Chronicle, became dissatisfied with de Sola's leadership.

The average Jewish garment worker tended to support the Poale Zion, and Orthodox Jews, in many cases, turned to the Mizrachi, Tulchinsky said.

Amidst considerable tension and acrimony within the organization, de Sola stepped down as president at the 1919 convention and died a few months later.

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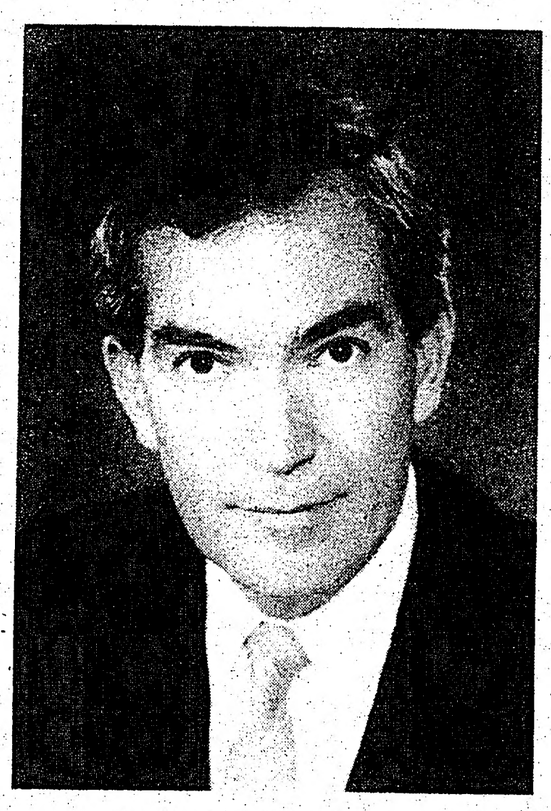

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לשנה טובה תכתבו

Buzz Beurling, hot-shot Spitfire pilot put big dent in Hitler's air power

By
LESTER SUGARMAN

It's Feb. 16, 1983. I am in Israel, wonder of wonders, snapping shots of slightly jet lag-dazed but eager fellow war veterans in full regalia, colors unfurled, clustered around the grave of a supremely talented Spitfire pilot — a genuine hot-shot gunner who, by the time he was 21, had to his credit 31 German planes, 27 of them shot down during a 14-day period in combat over malta ...

***

The Knight of Malta, George Buzz Beurling DSO, DFC, DFM and Bar, the kid from Verdun, Que., rejected earlier by the Royal Canadian Air Force, presents his teen-age solo flying record logging 150 hours to the Royal Air Force. They accept him.

He did well at training but was bored when he found himself shepherding bombers across the channel. And he thoroughly despised his uppity RAF wingmates, who informed on him when he broke formation to go after his very first kill.

Fed up, he jumped at a chance to join Squadron 249 on Malta, the country that Hitler ordered demolished in support of Rommel's North African campaign. During one week in July, 1942, the squadron lost half of its pilots and within a 3-week period that same month, Buzz had destroyed 16 enemy planes, one probable and four damaged.

His exploits were front page news in Canada. Prime Minister Mackenzie King decided to make him a special hero and ordered him home for a Victory Bond tour.

In London, the RCAF had a swift change of heart and swore in the handsome, intelligent, gifted pilot.

Women found him irresistible. He would become as well known as any movie idol. He was a national hero!

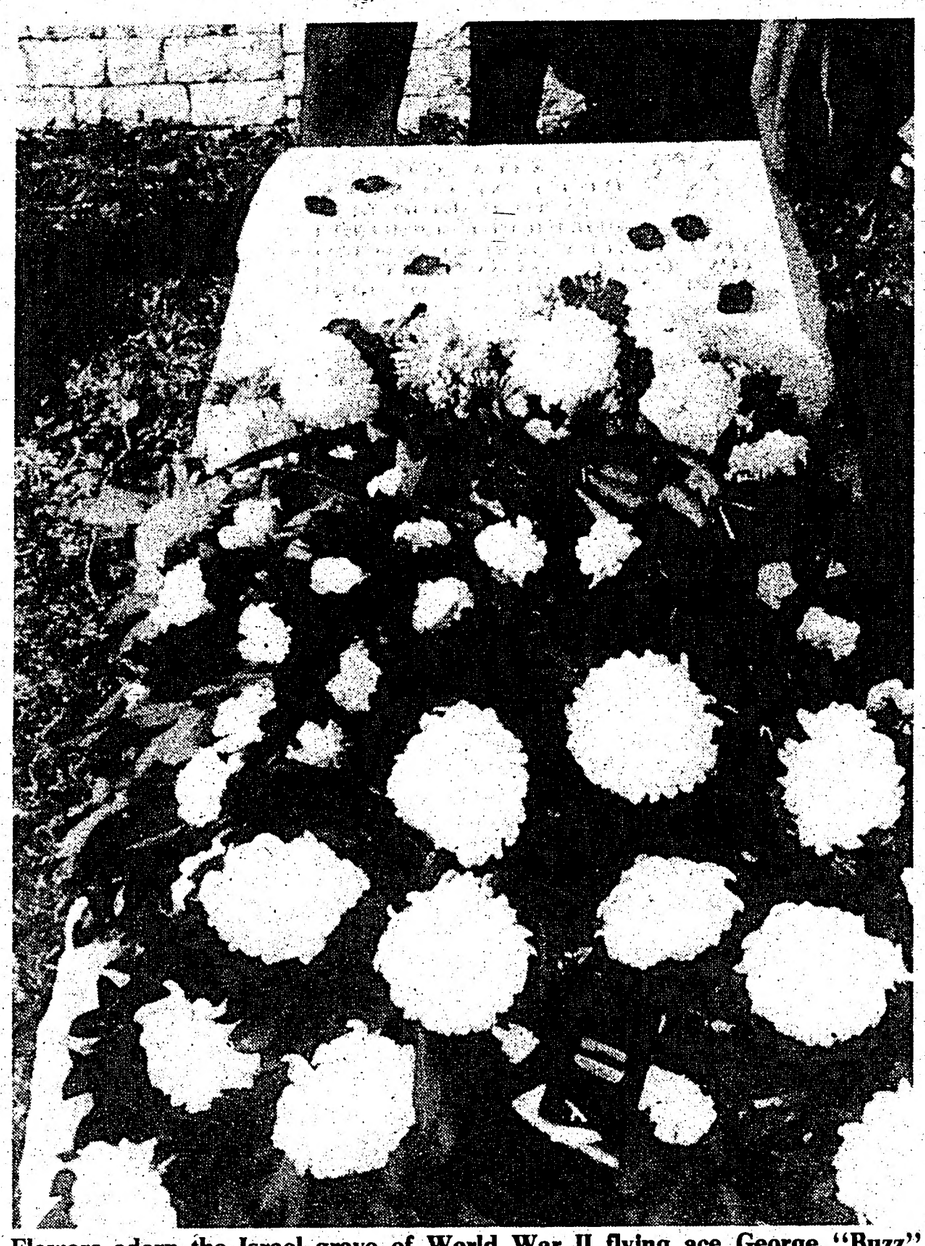
* * *

My information on Beurling's legend comes from a reading of Brian Nolan's Hero (Lester & Orpen Dennys, $14.95). It's a marvelous piece of research and Nolan dives deeply to discover the soul of a mysterious, single-minded person.

It's a great read, particularly on an El Al plane high over the Mediterranean within shouting distance of Malta, and tracing the route to Israel that fate denied to Buzz Beurling ...

I am traveling now with two busloads of Canadians who will later join with 2,000 more veterans from 10 countries at the Jerusalem Hilton for the 3rd World Assembly of Jewish War Veterans.

So, on our first day of touring in Israel, why are we here at a military cemetery at the foot of Mount Carmel on a brilliant spring day, laying wreaths at the well kept grave of a man who never got to set foot on this lovely but troubled land?



Flowers adorn the Israel grave of World War II flying ace George "Buzz" Beurling.

The circumstances that brought Beurling's remains and that of his co-pilot, Englishman Leonard Cohen, to this place is to say the least, bizarre.

By 1948, Beurling had become an anachronism. His only skill, his singular passion, was combat flying. He had to find a war and so he offered his services to the Machal, the organization secretly recruiting men and material for the new Israel about to be born.

Beurling managed to convince Machal leadership of his sincerity and was assigned to deliver Norseman transport planes. A massive bold undercover scheme was quickly launched and on May 3, Beurling flew to Rome.

On the first day of Israel's independence, the order went out to bring in the planes. Three had made it to the Urbe airport north of Rome alongside the Tiber. On May 20, Beurling and his co-pilot prepared the first plane and took it for a practice run.

They circled the airport twice and came in for a landing, but 300 feet up, both men met horrible deaths in a flaming explosion.

Some said it was sabotage, others that Beurling was a double agent. The true cause will never be known.

At his funeral, hundreds of Roman Jews walked in the procession and the Chief Rabbi delivered the eulogy in Italian and Hebrew. Beurling was buried in the Protestant cemetery between Keats and Shelley. His parents were Bible thumping evangelists. At their request, Israel arranged two years later to have the bodies exhumed and brought to rest at Zahal Military Cemetery with full military honors. Planes flew low over Haifa in memory of the men who fell on the road to Jerusalem.

All but forgotten by his countrymen, my fellow veterans make amends.

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לשנה טובה תכתבו

Jews like grains of sand in a vast desert

End now in sight for Egyptian Jewish community

By
SHELDON KIRSHNER

CAIRO —

They are the leftovers.

In this perpetually noisy, dirty, overcrowded city of appalling poverty is the decrepit remnant of a Jewish community.

According to the best estimates, a mere 120 to 150 Jews live in this sprawling, crumbling metropolis which teems by day and by night with endless masses of humanity.

Within Cairo's context, the Jews are practically an invisible speck — a grain of sand in a vast desert.

In Alexandria, the Mediterranean port immortalized by novelist Lawrence Durell in the Alexandria Quartet, there is a still smaller Jewish community consisting of 80 to 100 souls.

So in all of Egypt, with its 45 million people, there cannot be more than 250 Jews ... or 0.0000055% of the total population.

It is quite a statistic, considering the fact that Egypt was once home to as many as 120,000 Jews.

The Jews who remain in this ancient, sun-baked land traversed by the Nile River are, in the main, old and dependent on meagre pensions. With an average age of 65 to 70, Egyptian Jewry is not long for this world. "In a few years, it will all be over," says a diplomatic observer who was born and raised in Cairo himself.

In Egypt today, there are no rabbis or ritual slaughterers, nor Jewish schools, social welfare organizations or communal periodicals. Cairo itself has 15 synagogues, but only one functions on a regular basis. This one, Shaarei Shomayim, on Adli St, was recently restored by the World Sephardi Federation.

* * *

Youssef Dana, the 64-year-old president of Cairo's community, has sold six of these synagogues, as well as two school buildings, in the past decade.

"Before 1979, the year of the Israel-Egypt peace treaty, my policy was to sell communal property," he says in an interview conducted in a dusty office which used to belong to the chief rabbinate.

Although the advent of peace encouraged Dana to stop selling off Jewish property, he is far from certain what he'll do next.

"There are two schools of thought," says Dana, a practicing lawyer. "Some say sell, while some say don't. Time will tell."

Dana, whose five children study in Israel, discloses that the government posts armed guards at all synagogues, including the one without a roof. By chance, it collapsed on Oct. 6, 1973 — the day the Yom Kippur War broke out.

Roof fell in 10 years ago

No one, he surmises, wants to attack the synagogues. The government, however, probably worries that the legions of homeless here might try to occupy them.

Indeed, this has been the fate of mausoleums in the Jewish cemetery on the outskirts of Cairo. But Bassatine, the cemetery in question, has had more serious problems.

Dana, who cultivates an urbane disposition, concedes that grave robbers have stripped the headstones of all their valuable marble. Without avail, Dana enlisted the goodwill of the chief of police, the minister of interior and the late Anwar Sadat himself.

The first two could do nothing to prevent the piecemeal destruction of Bassatine, where tens of thousands of Jews are buried. And Sadat, while otherwise friendly to Egyptian Jewry, told Dana that it was up to the Jewish community to care for its cemetery.

"We hired guards," says Dana, "but they stole, too."

Asked who is ultimately responsible for the maintenance of Bassatine, Dana threw up his hands, then added: "The families of the dead."

Dana may be disappointed with the response of the authorities toward the gradual demise of Bassatine, but he is outwardly pleased by his "very, very good" relations with the government of Hosni Mubarak.

"Anything I ask, they do immediately. They themselves call and ask what we need. Really, they are very nice people."

The government, he states, has permitted Egyptian Jews to visit relatives in Israel, and has promptly renewed residency permits.

By Dana's estimation, 80% of the Jews here are stateless, although born and bred in Egypt, and 10% are aliens.

The balance hold Egyptian citizenship.

Dana himself is an Italian national, his family having technically been Italian for the last 150 years.

As Dana tells it, it was all but impossible for a Jew to obtain Egyptian nationality while Gamal Abdel Nasser ruled and before that under the monarchy of King Farouk.

"I tried, but they refused me."

* * *

Forty years ago, when Dana was a young man, Egypt had one of the largest Jewish communities in the Arab world. Egyptian Jewry was prosperous and influential and, although rooted in Egypt's soil, usually preferred foreign nationality.

Because of this preference, Jews became victims of Egyptian nationalism. A 1947 law requiring that 75% of company employees be Egyptian citizens threw countless Jews out of jobs. In the wake of the first Arab-Israeli war of 1948, scores of foreigners, Jews included, were arrested and their property confiscated.

Later, Moslem fanatics planted bombs in Jewish neighborhoods and looted Jewish stores. During the 1956 Arab-Israeli war, Egypt interned some 3,000 Jews and deported thousands more, but Dana was spared any of these indignities.

By 1957, only 8,000 registered Jews remained in Egypt.

The Six Day War, which saw Egypt go down to bitter defeat, was yet another watershed for Egyptian Jewry. Jews old enough to serve in the armed forces were detained, and not a few were beaten and tortured.

Luckily, Dana got off easily. "I felt no hostility, but I heard of accidents."

Accidents? "Jews were beaten up in the streets."

* * *

Like Dana, David Salem, the vice-president of Cairo's Jewish community, was not the object of any physical assault during the Six Day War.

But Salem, one of those rare Jews who has Egyptian citizenship, feared the possibility of an attack.

A 54-year-old textile engineer, Salem recalls that the Yom Kippur War — which Egypt claims as a victory over Israel — passed without a single incident.

Salem, whose grandparents immigrated to Egypt from Iraq, is married and has four children. His wife, Simha, is a vivacious woman who is also originally of Iraqi ancestry.

Their children, Benoit, Michael, Claude and Caroline, range in age from 13 to 23.

The Salems, whose cramped apartment in the Heliopolis section of Cairo faces a minaret, are almost unique, inasmuch as they form one of only three complete Jewish families in this city.

Observant Jews, the Salems eat kosher meat, ritually prepared by a shochet from Israel who flies in periodically.

Benoit, 23, studies commerce at Cairo's Ain Shams University and works as a ticketing and reservation clerk for El Al Airlines. Engaged to an Egyptian Jewish woman, he intends to stay in Egypt for the duration of his studies. Once he has his degree, he may consider moving to the U.S.

His brother, Michael, 21, is also enrolled at Ain Shams' commerce faculty.

The Israel Academic Centre, which seeks to facilitate exchanges between Israeli and Egyptian scholars, employs Michael on a part-time basis.

Like Benoit, Michael is thinking of emigrating from Egypt. "I'm looking for a higher standard of living," he says. "And, here in Egypt, I cannot find a Jewish girl to marry."

Neither Benoit nor Michael feel they have been isolated socially because of their Jewishness. All their friends are Moslem and Christian Arabs who, they say, always go out of their way to accommodate them at meal times. (When they're not at home, Benoit and Michael eat at restaurants offering pasta and fish dishes.)

Yet, as they admit, life wasn't so good prior to Nasser's death in 1970.

Benoit, who speaks several foreign languages fluently, can remember being taunted by his classmates. And, though he was seven when the Six Day War erupted, Benoit can recall that his mother was terrified.

To this day, he muses, some Egyptians continue to express surprise that Jews still live in Egypt.

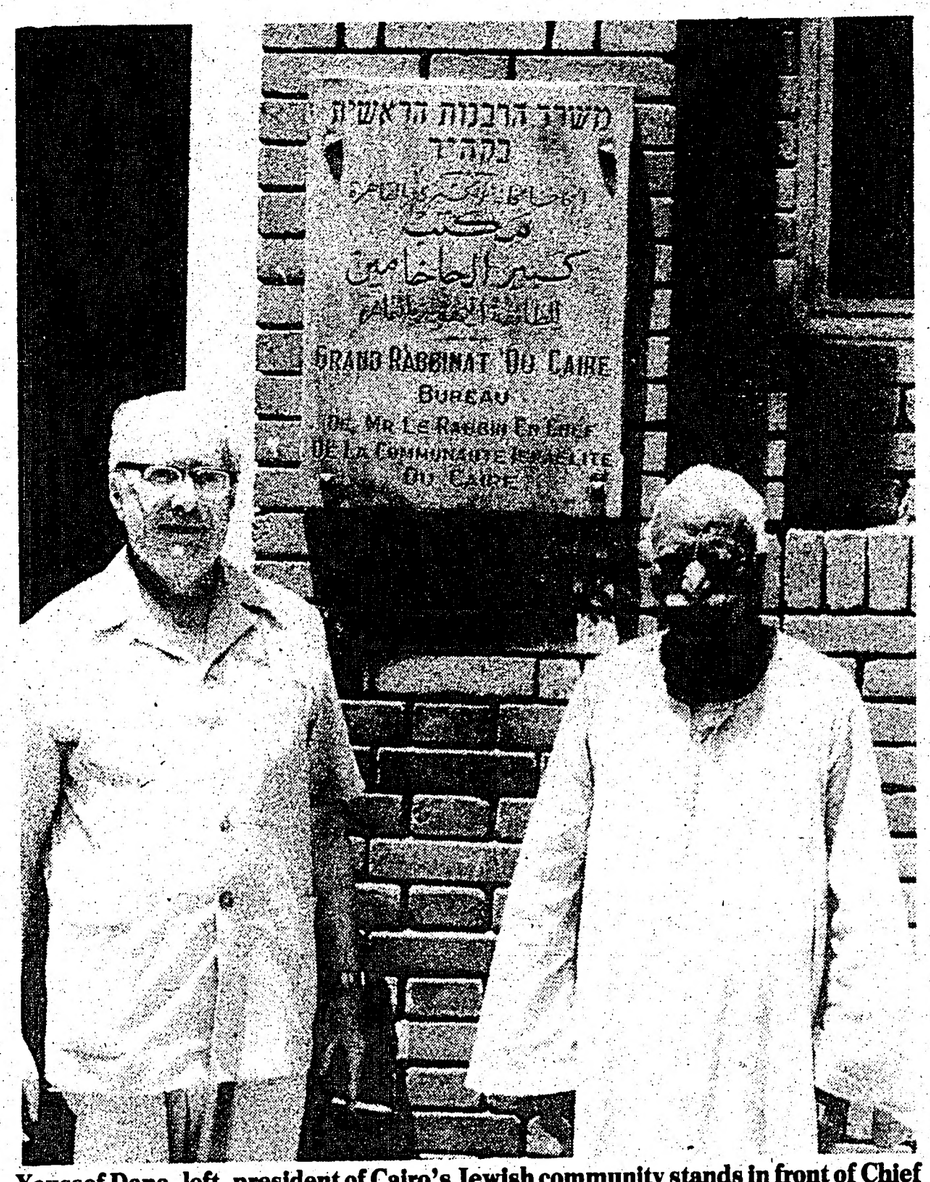
Michael, in applying for a passport, had to explain to officials that he was an Egyptian rather than an Israeli. "Egyptians can't differentiate between Jew and Israeli," he says.

David Salem maintains that he will not leave Egypt, but a visitor gets the impression that he might well do so if an opportunity arose. Both he and his wife have traveled to Israel and have been impressed by its vitality and progressive ways.

Like her husband, Simha Salem claims she is entirely happy living in Egypt. But, in a moment of candor, she acknowledges she has had her doubts at times.

It is difficult, she explains, to cope with life in a Third World country such as Egypt.

And, she laments, a Jew feels increasingly alone, particularly on the High Holidays, as the Jewish community dwindles into nothingness.



Youssef Dana, left, president of Cairo's Jewish community stands in front of Chief Rabbinate's office with a caretaker. [Sheldon Kirshner photo.]

David Salem with wife Simha and son Michael. [Sheldon Kirshner photo]

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לשנה טובה תכתבו

Philosopher killed in Riga ghetto

Diaspora was essence of nationhood for Dubnow

By
BEN ROSE

TORONTO —
The creativity Simon Dubnow displayed in his writings dealing with the unwillingness and unlikelihood of Jews disappearing into other cultures may give him a more important place in Jewish history, ultimately, than even his monumental 10-volume World History of the Jewish People.

This assessment of the Russian-born philosopher, — killed in 1941 at the age of 81 in a Riga ghetto by a Latvian policeman — was presented by Prof. Robert M. Seltzer of New York's Hunter College.

Prof. Seltzer gave a paper on Dubnow at a conference here on Jews in North America, sponsored by the Multicultural History Society of Ontario and the University of Toronto's Ethnic and Immigration Studies Program.

An advocate of a secular Diaspora nationalism, Dubnow rejected orthodoxy, assimilation, Zionism and socialism. (In 1907 he commented that political Zionism was a "web of fantasies," but in an addendum to the article in 1936, he acknowledged that the Zionist achievement has been quite substantial and that for him "times have changed.")

Dubnow was born in 1860 in the Byelorussian market town of Mstislavl, and given a traditional religious education until bar mitzvah. Unable to complete a Russian secondary education and gain admission to a university, he educated himself.

In 1890 a move to Odessa brought him in contact with an influential and creative group of Jewish writers and intellectuals, above all, the Hebrew essayist, Ahad Ha-Am.

Profoundly opposed to the Bolshevik regime that seized power in October, 1917, Dubnow received permission to leave the Soviet Union in 1922. In Berlin in the late 1920s he supervised the publication of the German edition of his World History.

Historian Simon Dubnow with his wife in Berlin in the 1920s.

After Hitler came to power, he settled in Riga where he began writing his autiobiography.

According to Prof. Seltzer, Dubnow's efforts to endow the Jewish dispersion with an inherently positive significance, is one of the most ambitious ever made.

"For some Jewish thinkers the Diaspora is the setting where Judaism can make its destined contribution to human salvation; for Dubnow Diaspora is the very essence of Jewish nationhood and the irrefutable demonstration of its intrinsic adaptability and perseverance."

Dubnow contended that the persistence of the Jewish people indicates an especially vital will to group survival at the core of Judaism — the Jewish people continued to live because it willed continuously to live.

Though not denigrating his contributions in any way, Prof. Seltzer said Dubnow's World History lacked adequate attention to the specific conditions explaining why Jewry was able to take root and flourish at certain places in certain times, and not others.

Also lacking in Dubnow's work, he said, was an analysis of how the Jewish economic profile and demography were shaped by local conditions, and how the social environment enabled Jews to adopt traditional institutions or create new ones with relative ease, and how the image of the Jew and Judaism responded to the presuppositions and goals of the gentile elites.

Prof. Seltzer said Dubnow constructed his World History for his generation of East European Jews who had deep emotional ties to Yiddishkeit, but whose notions of the scientific order of nature, of human destiny, of beauty and of progressive polity were taken from contemporary European civilization, circa 1890.

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לשנה טובה תכתבו

Toronto woman slept with gun

Israel army program eye opener for social worker

By
TAMMY KAROL

TORONTO —
Sleeping with an Israeli M-16 gun is not the most pleasant experience. But for Sharon Herman of Toronto it was often a way of life last winter.

Herman, 22, undertook a special 3-month army program at Ulpan Marava in the Lower Galil. She had a gun as a bedfellow many a night when she was traveling off the base.

To make matters worse Herman's course lasted from February to April, the chilliest time of year in Israel. It hailed and rained regularly and the portable trailers in which she and the other participants stayed had no heaters.

In retrospect, Herman says these were minor inconveniences. "I'm pleased I completed the program. Even if you do not plan to go into the army, Ulpan Marava gives you an understanding of Israeli society. I could talk to Israelis about Uzis and topics they relate to daily and they, in turn, respected me for undertaking such rigorous training," she said.

Herman, who has an undergraduate diploma in social services from Seneca College, heard about Ulpan Marava last year while on a World Union of Jewish Students in Arad.

Sponsored by the Jewish Agency, the WUJS curriculum involves six months Hebrew study and volunteer work in a development town. Herman learned of the Ulpan from several ex-WUJS graduates who opted for the special army program rather than the volunteer work session.

Ulpan Marava is little publicized in Israel and abroad because it is still in an experimental stage... only in operation for some 20 months.

There is also controversy surrounding the program, according to Herman, because the American government feels the Israeli army is brainwashing U.S. Jewish youth to be drafted into its military service. A Jewish FBI officer from the United States visited the ulpan while Herman was there and warned participants not to be lured into joining the Israeli armed forces.

Sharon Herman learns to use a gun during her 3-month army program at Ulpan Marava in the Lower Galil.

Herman said that amongst the 50 people in her unit, most were American Jewish youth between the ages of 18-29. But a number also came from Europe and one other participant hailed from Richmond, B.C. They were drawn largely from kibbutzim and uplanim and had temporary resident cards or tourist visas.

Herman stresses that Ulpan Marava is not strictly simulated military training by pointing out that her course included Hebrew language studies, a religious weekend in Jerusalem, and placement with Jewish families in the development town of Yuvalim.

She admits some people in her unit enrolled in the army after the 3-month period, but she and others returned to their own countries or found work in Israel in their own field of interest.

Herman, who returned from Israel recently, says Ulpan Marava was a good way to practise her social service skills in the army, improve her Hebrew, adapt to Israel society, and be among adults in her age group.

"The army service plays such a big role in Israeli life that it affects the Israeli attitude of "living for the moment," Herman observed.

She said the pressures of army life often disrupt family life and have a negative influence on Israeli youth, making some of them want to flee from the country.

Professionally, Herman feels she would be better off as a civilian social worker in an Israeli development town rather than as a volunteer in the army.

She eventually plans to settle in Israel but presently she hopes to complete a BA in Applied Arts and Sciences at Ryerson Polytechnical Institute's social work school and get work experience, preferably in a Zionist-Jewish framework.

According to Herman, Ulpan Marava is the only program for non-Israelis who want both military and Hebrew training.

There is no enrolment fee and the army provides portable trailers, military uniforms, sleeping bags, canteens, and other supplies.

The Jewish Agency gives small monthly stipends to participants, and to promote aliya sends some of its officials to the ulpan with information on living in Israel.

Before beginning the course applicants are given an interview, psychological tests and verbal and written Hebrew exams.

Herman believes Ulpan Marava is comparable in its first month to basic army training that Israels get. Army soldiers between the ages of 18-21 and older military leaders conduct courses for all participants.

In Herman's view the nine women in her unit had the most rigorous curriculum. because they did most of their training with the men and special programs like the 35-km. hike were far longer than the 15-km run and exercises. It was followed by a quick breakfast, inspection of cabins, and lectures in Hebrew about the M-16, tank and chemical warfare terms, self-defence and anatomy. After two weeks, participants were taken to a shooting range and issued guns in a special ceremony.

Daily lessons in topography and navigation followed after lunch, and in the evening army officers spoke on such topics as politics and Israeli society.

The units were divided into four ulpan classes after dinner, depending on their Hebrew level, and the day ended with conversational courses, a night run and exercises. Lights went out at 10:30-11 p.m.

"Punctuality and discipline were stressed throughout the program," Herman explained. "We were given punishment for talking during cabin inspection or arriving late for a lecture," she added.

Optional religious services and a Sabbath dinner were features on Friday nights. On Saturdays, participants would spend one weekend off base with their adoptive Jewish family in the nearby settlement of Yuvalim.

During the 3-month period participants also visited other bases for regular soldiers.

Every night one of the 50 people at Ulpan Marava had to do one hour of guard duty with men from army reserve. The women also were responsible for kitchen work... usually in the morning.

Herman's army session ended in late April and she was chosen valedictorian for the closing ceremony. Both her parents flew to Israel to visit her and all three then took a tour of the country for an additional 20 days.

This was Sharon's second time in Israel and it's one adventure she will never forget. As a youngster growing up in North Bay, Ont., her first exposure to Judaism was at the Young Judaea Camp Shalom near Gravenhurst. She then attended Camp Solelim in Sudbury, Biluim Canada, and Biluim Israel. (Biluim Israel is the final step of the Young Judaea program and involves a tour of Israel).

For more information on Ulpan Marava contact Jonathon Davis at 12 Kaplan St., Tel Aviv.

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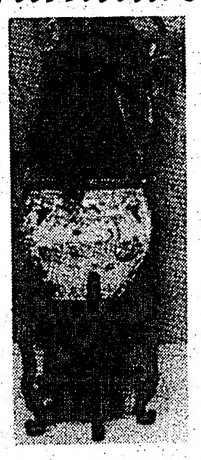

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לשנה טובה תכתבו

Founded mental health group

Award winner faced family tragedy

NEW YORK —
Chanita Rodney is the "Beautiful Israeli" of 5743 (1982/83). She was given that title by At, an Israeli magazine for women, and by the Helena Rubinstein cosmetics company.

But, according to Mrs. Rodney, these companies sponsor the Beautiful Israeli contest in order to emphasize that "beauty in Israel" is not "only outward,"

In fact, Mrs. Rodney, 54 years old and the mother of four children, was given the prize because she "knew how to turn a human tragedy that afflicted her into creative activity for the common good," as the person who submitted her name to the contest wrote.

Mrs. Rodney is the president and founder of Enosh, the Association for Mental Health in Israel, the first such Israeli group. Her impetus for creating the organization was the sudden mental breakdown of her oldest daughter 12 years ago.

For seven years, the family remained in ignorance of the nature of her daughter's illness, until, almost by accident, Mrs. Rodney learned that her daughter was suffering from schizophrenia, she told the Jewish Telegraphic Agency in a recent interview here.

She began reading about the disease and researching the state of mental health care in Israel. She realized that what was needed was a "better awareness" about mental illness, she said.

"We have to take down the curtain of shame and stigma" associated with mental illness, Mrs. Rodney said. She learned this through personal experience. When she told friends about her daughter's illness, she said, "they all said 'shh'. We all nearly crumbled to pieces because it was so embarrassing," she said of her family.

"We were supposed to live a lie. It was like living underground," she said.

She added that she "did not think Israel was a place to live like that." She escaped the Holocaust, in which her parents died, by being sent to England from her native Berlin at the outbreak of World War II.

Mrs. Rodney became an ardent Zionist and together with her husband, a British soldier whom she met in England, moved to Israel shortly after the establishment of the state.

So, while watching Egyptian President Anwar Sadat's historic arrival in Israel in November, 1977, she decided that if someone could have the courage to do "such a great deed," she could have "the guts" to issue a letter to the public announcing the founding meeting of an organization for mental health in Israel.

The meeting was held in November, 1978 and the name Enosh, which means "human, humane," according to Mrs. Rodney, was chosen for the association.

She used her extensive background in volunteer work, which included eight years as head of the Women's International Zionist Organization's (WIZO) southern Israel region, to organize and pubicize the new group.

Enosh how has 18 branches across the country, 11 social clubs and several halfway houses, according to Mrs. Rodney. All the facilities are staffed by volunteers, including professionals in the field of mental health who donate their services.

The organization has 2,000 members and is funded by "small donations" and some help from Social Security. Its national headquarters are in a bomb shelter at Gan Hanevi'im in Tel Aviv.

The association's services, which are all free, "are a bridge into normal life," Mrs. Rodney said. There are no facilities for those just out of the hospital or undergoing treatment.

The social clubs provide activities for these people and help them "learn daily life again. (The clubs) are open in the afternoon, because we help them find work in the morning," she added. Many of them work in the branches themselves.

The organization recently opened its first sheltered workshop, and Mrs. Rodney would like to establish a drop-in centre soon. The centre would allow people "with problems who are too embarrassed to go to a mental health clinic" to come in and find "A listening ear and an understanding heart," Mrs. Rodney explained.

The branches can currently refer people to volunteer professionals but do not provide treatment.

There is "no lack of mental health clinics" in Israel, she explained, but there is a stigma attached to going to one. The clinics concentrate on medical treatments, while the Enosh centres are unique in focusing on social activities and the rigors of adjusting to daily life for the mentally ill, she said.

Mrs. Rodney saw her winning of the Beautiful Israeli prize for this work as a sign of a new attitude towards mental health in Israel. "They've chosen the mentally ill as the beautiful subject of Israel. It shows how humane Israel is," she said.

She also received the President's Award for volunteer work in 1981. Many of those nominated for that award and all those nominated for the Beautiful Israeli prize are women. "The man in Israel is the soldier," and the army has its own system of reward, Mrs. Rodney said.

Women "are doing a hell of a lot and no one's talking about it," she said in explaining part of the rationale for the Beautiful Israeli prize. "While the men are busy with the army, the women run the social (services). It's a hell of a hard job," she said.

Along with her title, Mrs. Rodney, a resident of Moshav Timorim in the Negev, received a car, a trip to Europe, a weekend at the Dan Carmel and assorted cosmetics from the Helena Rubinstein company.

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לשנה טובה תכתבו

Discusses her portrayal of mother figures

Jewish, French-Canadian moms alike: Lightstone

By
FRANK RASKY

TORONTO —
Marilyn Lightstone won't feel insulted if you think her portrayal of Rose-Anna Lacasse, the French-Canadian mother in the screen version of Gabrielle Roy's The Tin Flute, comes across as a warm, loving, generous-spirited Yiddishe momma.

You'll be able to see her depiction of the role when the Montreal-made movie is shown at the closing of Toronto's Film Festival of Festivals Sept. 17 or at its public premiere at the Cumberland Theatre Sept. 30.

"The character reminds me of my own late mother, Sophie, which is not surprising, because both are wonderful, giving mothers from the working class district of Montreal," Lightstone was saying the other day.

The 42-year-old actress, with the raven-black hair and the radiant beauty of an aristocrat, talked about mother figures she has played while being interviewed in the splendid stone house in High Park she shares with her "life partner," CITY-TV executive Moses Znaimer.

"When I was growing up in Montreal, I thought Jewish and French-Canadian mothers were remarkably alike," she said. "Both are strong mother figures — the loving bulwark of their families. The Montreal Jewish mother I played in the movie, Lies My Father Told Me, was also in that devoted tradition ... the salt of the earth."

She by no means believes that all Yiddishe mommas from Montreal are cut from the same pattern. For example, the mother she portrays in the CBC radio dramatization of Mordecai Richler's Joshua Then And Now — being broadcast on Sunday Stereo Theatre through Sept. 25 at 7.05 p.m. — hardly fits that mould.

"I play a striptease dancer named Esther who's changed her name to Estee and she's married to a Mafia enforcer who's on the lam from the cops," she says. "She's a cold, self-centred, unmaternal mother, the direct opposite of my own mother, Sophie, whose memory I cherish."

Lightstone, renowned for her prize-winning portrayal of the devil-possessed Jewess in John Hirsch's productions of the Hebrew stage classic The Dybbuk, is proud of her Jewish heritage.

"I am very Jewish," she says. "I like preparing the chicken soup and knaidlech the way my mother taught me. "I attended cheder in Montreal and enjoy reading Jewish literature. You might say I celebrate being Jewish and am definitely a member of the tribe."

But equally definitely, Lightstone says, she opposes the religious rigidities of the Orthodox Judaism.

Actress Marilyn Lightstone

"I deplore the prayer that Orthodox men recite each morning in which they thank God for not creating them as women," she says.

"And as a feminist, I resent their dogma which claims that I, as a good Jewish woman, can only get to heaven as my husband's footstool. Well, I don't want to be anybody's footstool in paradise. I intend to go to paradise on my own steam — or not at all."

She still feels bitter about what happened on the death of her mother.

"It was a crisis situation because my father, Manuel, never a religiously devout man, was severely ill at the time," she says. "So we called in an Orthodox rabbi, who was unknown to our family, to conduct funeral services at my parents' apartment in Montreal's Cote St. Luc district.

"I was totally browned off when the rabbi refused to say prayers because we didn't have 10 men present to form a minyan and I didn't count because I was a woman.

"I really blew up as I cried out, 'I probably loved her more than almost everybody! Yet you won't accept my prayers because a quorum doesn't regard my female prayers as valid? Well, as far as I'm concerned, my mother is already in heaven and she doesn't need your prayers!"

Yet Lightstone felt keenly her Jewish roots when she recently attended the Moscow Film Festival, where she was awarded a diploma from the Committee of Soviet Women for her portrayal of the mother in The Tin Flute. During her two weeks in Moscow, she had clandestine meetings with several Jewish Refusniks.

One was a mathematics professor in his 50s, who was fired from his job at the university eight years ago, when he first expressed the desire to leave the Soviet Union for Israel.

Another was a male Refusenik in his 30s, who had become fervently religious since being barred from leaving the country. Lightstone, who brought greetings to him from a Montreal cousin, made sure she spoke to him via a public telephone.

She met him at the small, ancient Orthodox synagogue in the old Jewish quarter of Moscow. "He told me the government leaves Jews alone to worship in peace as long as they keep their mouth shut and don't rock the boat," she says.

"I thought it was sad when I left the young Refusenik, who had taken so fiercely to religion. He wanted to thank me for conveying greetings from his loved ones in Canada. Yet, because of the taboos of religious Orthodoxy, he said it was forbidden for him to express gratitude by touching my female hand as we parted."

It is conceivable that vignettes of this sort will appear in two literary ventures which Lightstone, in her new career role as author, has been writing during winters which she now spends in a house she and Moses Znaimer recently acquired in the Hollywood Hills of Los Angeles.

She refuses to reveal the plot of either work, except to say laughingly that they each "deal with human relationships." However, she does confide a trifle more than that about the part she has written for herself in the film script.

"No, I don't play a Jewish mother," she said. "But, yes, it's a marvelous woman's part — a rich, famous, beautiful woman who wears fabulous clothes and travels by private jet."

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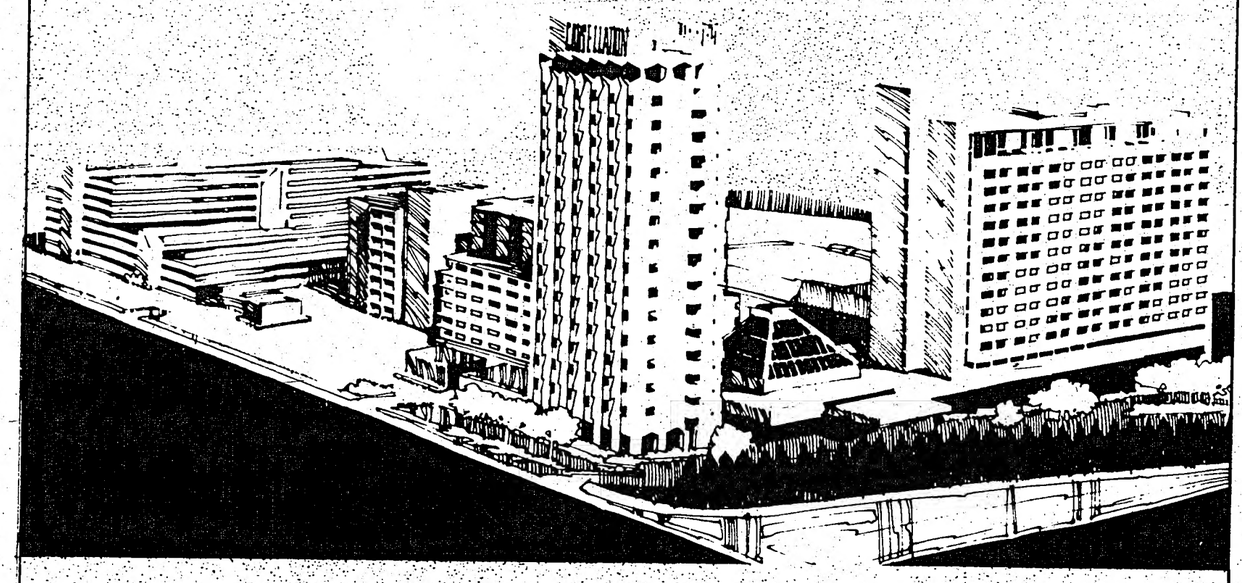

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לשנה טובה תכתבו

In all parts of Ontario

Society holds documents on Jewish immigrants

By
BEN ROSE

TORONTO — Few of the thousands of motorists who daily drive by a big, old house on Queen's Park Cres. [four houses north of Wellesley St.] know that it holds treasured documents about the early life of Jewish immigrants in all parts of Ontario.

They are part of an extremely diverse collection of materials held by the Multicultural History Society of Ontario relating to more than 60 ethnic groups. The collection includes minute books, diaries, family histories, constitutions, photographs, slides, movies, videotapes, posters and oral histories on tape, recorded for the society.

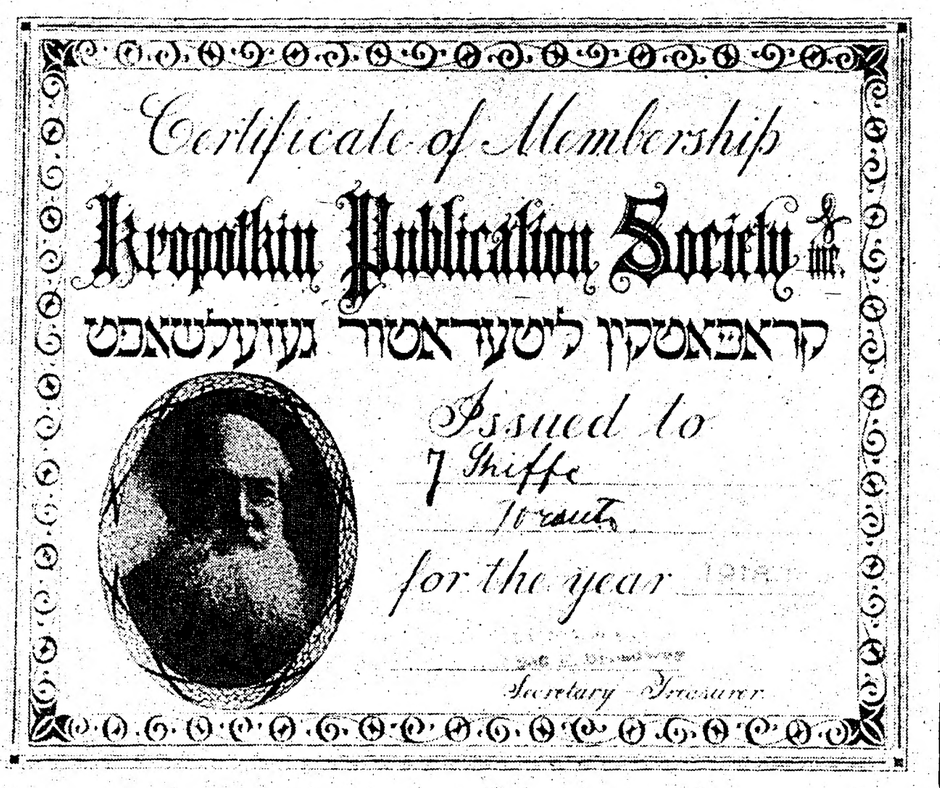
Most rooms in the rambling old structure are piled high with materials and they spill over to areas under stairwells and into every nook and cranny.

In charge of this house of history is Robert F. Harney, the president of MHSO, and a history professor at University of Toronto, whose eyes light up with a collector's gleam when he discusses various prizes under his care.

One of these is the Eisen Diary kept by Solomon Eisen, who came to Canada with his parents in 1904 from the town of Brzezany, Galicia, Poland. In 1917 he founded the University of Toronto Menorah Society, and in 1919 he was elected as a delegate to the first Canadian Jewish Congress at Montreal.

Here is an excerpt from his diary, March, 1919: "At the close of Tuesday afternoon's session a very memorable and historical incident occurred when the Palestine Resolution was finally adopted by the committee and unanimously passed by the House. The hall was full of cheers from the galleries and from the delegates. The Hatikvah was sung several times. There was great excitement and rejoicing."

By mid-1981, MHSO had 24 collections donated to it by Jewish institutions, 232 from Jewish individuals, and 172 oral history tapes recording interviews with Jewish persons, including 27 members of the Sephardic community. In addition it has 83 rolls of microfilm on Jewish subjects and summaries giving all pertinent data on 53 Jewish organizations.



This membership certificate of the Kropitkin Publication Society is part of the collection of the Multicultural History Society of Ontario.

A number of collections now in possession of the Canadian Jewish Congress were originally gathered and processed by MHSO. Harney said the MHSO and Toronto Jewish Congress have a working arrangement.

As well as the above, the society has oversized containers of Jewish materials not included in the figures and a large collection donated by Joshua Gershman.

Harney said some donors had asked that their materials be held by the society instead of being turned over to Congress.

One of the interesting collections is that of books and periodicals donated by the Workmen's Circle from its library, and organized, catalogued and indexed by Ralph Katz, Morris Bloom and M. Goodman. Some were published as early as the 1880s. It includes such works as Di Milchoma Farn Leben (The Struggle for Life), Russia, 1895; Di Bund und di Revolutzion (The Bund and the Revolution), Warsaw, 1906; Der Yid in Canada (The Jew in Canada), Toronto, 1927.

The society was established in 1976 by a group of academics, librarians, archivists and community leaders who wished to remedy the neglect of ethnocultural studies in Canada and to encourage preservation of records and materials born of the immigrant and ethnic experience.

It receives base funding from the provincial ministry of culture and citizenship and supplemental grants and aid from the multiculturalism directorate in Ottawa, the U of T and St. Michael's College, as well as various ethnic organizations.

The society has sponsored conferences on the Finnish, Polish, Italian and Jewish experiences in Canada, and the proceedings of the latter (Jews in North America) held last April will be published next spring and available from the society at a cost of about $14.

It brought together about 100 academicians and lay community leaders from Israel, Canada and United States. Information about that conference can be obtained from MHSO, 43 Queen's Park Cresc. E., Toronto M5S 2C3. (979-2973)

"I am not certain that a very healthy and thoughtful scholarship about ethnic identity, the comparison of Jewish ethnic identity with that of other groups and the future of Jewish immigration studies, is going on in North America," Harney said. "I know that it is in its infancy in Canada."

One of Harney's worries is that Ontario has cut the society's grant from $600,000 a year to $350,000 (a total of 30 staffers were let go) and that it will not be able to continue sponsoring conferences and publishing their proceedings.

It will also result in a less vigorous search for archival materials and fewer resources for the public, he said.

However, he added, once the society is assured of some stability and not subject to a cutoff of funds, volunteers and associate members will be invited to take up the slack.

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לשנה טובה תכתבו

Computers learn languages for scientific translators

By
CARL ALPERT

JERUSALEM —

Some years ago a group of enterprising Israelis in Jerusalem set up a scientific translating project. They discovered there was a great market in the United States, and elsewhere in the Western world, for English translations of Soviet scientific papers and periodicals. Israel was the ideal centre for such a project for it contained a high concentration of personnel with the triple skills required: thorough knowledge of the Russian language, mastery of English, and complete familiarity with the particular scientific discipline under treatment.

The program went through a series of organizational changes, but is still in business, and its published production is to be found in major libraries and universities of the West.

Now the translation business has gone into high technology and computers. A recent issue of The Israel Economist tells of the Jerusalem company, Scientific Translation International, which has been built up from a small firm with an annual turnover of $100,000, to a major concern whose business last year topped $5,000,000, and the 1987 target is not less than $50,000,000.

Let there be no misunderstanding. This is not translation of literary classics, novels or plays. The subject is for the most part industrial technical.

The company [STI] has clients all over the world, but an important part of its work calls for translation of complex technical material into Hebrew. For that they had to teach the computer to operate from right to left.

Some of the jobs are big. For example, operating instructions for a turbine engine can run to 20,000 pages, or the user's manual for an atomic energy plant, 100,000 pages.

The translation is fed directly into the computer which [under supervision] decides on pages, continuation, layout and final product in attractive form

But STI's computers are learning more than that. They are learning grammar, syntax and spelling — in several languages, and when they finish the course they will take the translations in hand completely. To be sure, editors will be retained to polish up the style, and to provide the literary or aesthetic finish, but the basic technical transfer of information from one language into another will be done by the Jerusalem computers, the instruments with a Jewish brain.

English and Hebrew are the basic language-but English-Spanish is now in preparation, and in the near future they expect 32 language pairs to be in operation.

A recent immigrant from the Soviet Union, whom I know, came to Israel with a skill he had acquired in Moscow: knowledge of technical Japanese. Now, with his added knowledge of Hebrew, he is extremely useful translating vital technical information from the Far East into the language of Isaiah and Ezekiel. That is, until the computer takes over and make even him obsolete, except perhaps as a stylist.

Machines with translation ability were talked about in Russia 30 years ago, and I recall a story that used to be told about the clumsy skill of these instruments. A visiting American scientist was amazed to hear that machines could translate, and he asked his Soviet host to give him a demonstration. No sooner said than done. The Russian fed into the computer the Russian equivalent of "the spirit is willing but the flesh is weak." The wheels turned, the lights flashed, and after a moment, the printout was handed over. The Russian computer had translated with scientific precision: "The vodka is ready, but the meat is underdone!"

The American was duly impressed, and asked his host to try another aphorism: "out of sight, out of mind." The Russian instrument clanked and groaned, but duly delivered its translated version: "Invisible idiot!"

Let's hope the Jerusalem computers will be a little more discerning in their production.

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לשנה טובה תכתבו

Sin outdated, but guilt remains

Yetzer tov is stronger than me-ism

By
TRUDE
WEISS-ROSMARIN

This is the age of "me-ism" and the proclamation of every person's right to self-fulfilment, regardless of what "doing one's thing" may do to others.

"Making it" is the new virtue. Like the ancient Romans, one "grasps the day" and as much as one can snatch. When right and wrong are "relative concepts" of individual judgment, sin is an outdated word.

Sin is taboo in the contemporary vocabulary, but the sense of guilt is all-pervasive in our society. We are faced with the paradox that those who reject traditional morality, doing "their thing" as they please, are also afflicted with "guilt complexes" and "guilt neuroses" compared to which the believers' "fear of sin" was almost peace of mind.

Moderns ridicule the "archaic notion" of retribution, but are encapsulated in their private hells of guilt complexes.

Psychologists are agreed that the wrongdoers, not excepting those who see no wrong in their wrongdoing, crave atonement. there is, as O. Hobart Mowrer put it, "a cause-and-effect relationship, that is completely metaphysical and empirically unverifiable" between wrongdoing and the craving for punishment and atonement. When this craving is not satisfied in the realm of religion and ritual, the sinners will punish themselves by the tortures of their neurosis.

Mowrer thinks that the escape into neurosis, due to guilt, stems from the urge of the sinner to be punished and, thus, to atone. There is a craving in sane individuals — as distinguished from the psychopaths — that will not rest satisfied until wrong is expiated.

What Kant postulated as the innate moral sense and what Judaism terms the yetzer tov (the drive for good) is stronger than the slogans of me-ism and Situation Ethics. If it were otherwise, why should the principal neurotic complaint of those seeking psychiatric help and counseling be anxiety, which is another name for the unease of guilt, the synonym of sin?

In instituting the annual season of atonement - and - forgiveness Judaism was, and is, alert to those "completely metaphysical and empirically unverifiable" human needs which sophisticated moderns reveal to the psychotherapists.

Judaism is a uniquely distinctive interpretation of the human being and the world. This distinctiveness is manifest also, or perhaps especially, in the Jewish attitude and interpretation to sin.

Judaism knows that "there is no one who does not sin." But it does not grant to sinfulness the importance it has in Christianity. Sin is incident, as Judaism teaches, not fare.

The belief in fated-inevitable sin — and this is what Original Sin means — was so readily accepted because it is rooted in the pagan mythology of fated sin.

Sigmund Freud considered religion the universal neurosis of mankind. But he was under the sway of the Christian determinism of Original Sin when he postulated the oedipus complex as the primal and universal sin of mankind.

Contrary to Christian and Freudian determinism, Judaism proclaims man's freedom from the compulsion of sin and fate. One need not sin — and if one sins one does so by **choice:**

Sin waits at the door; and its desire is for you, but you can rule over it. [Genesis 5:7]

Judaism takes it for granted that all humans are prone to sin. Even Moses was not perfect. But this does not mean that man is burdened from birth with sin. It implies, however, that when we fail to do right, we must make amends. And we can make amends by turning a new page and starting all over again without anxiety and guilt.

The human condition, according to Jewish insight, affords options. Good and evil are set before us by life, and we are challenged to choose. The Bible puts it thus: "I have set before you life and death, good and evil . . . I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse, Therefore choose life that you may live." [Deuteronomy]

God determines everything, except man's conduct. We are endowed with free will and can choose between good and evil. We enter upon life with a clean slate and are not affected by what our ancestors did.

The emancipation from the universal notion that man inherits the sins of his forebears was neither easily nor quickly achieved. The Hebrew Bible attests that originally the Hebrews, too, believed that the sins of the fathers are visited upon the sons. But this superstition was uprooted by the Prophets. "What do you mean by using this proverb in the Land of Israel: 'The fathers have eaten sour grapes and the children's teeth are set on edge?' As I live, says the Lord God, you shall no longer use this proverb in Israel. Behold, all souls belong to Me, the soul of the father as well as the soul of the son. The sinful soul shall die." (Ezekiel 18:2f and Jeremiah 31:29 f.)

Inherited sin does not exist.

The essential feature of the Jewish religious drama of sin and atonement is that those who sin autonomously can atone autonomously. There is no vicarious sin and there is no vicarious atonement. Sin has no magic - compelling power. It is an accident — no more.

While denying the reality of sin, Judaism is insistently meticulous in defining sins and alerting us to avoid them — as avoid we can. The Days of Awe emphasize "turning, prayer and charity," as atonement.

Judaism is reality-oriented and future-directed. It values the memory and the legacy of the past, but its main concern is the future.

When thinking of "the sins by which we have sinned" we do not despair of human nature. We take stock of our failings and resolve to do better in the future **by our own efforts.**

Sin now has many names. For modern meists it is still the same monster created by the superstition that there is a force more powerful than free will to make us the ethical persons we want to be — provided we **really** want it.

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Mr. & Mrs. Marvin Altman
Esther and David
68 Blueforest Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Keith & Sheila Alexander
& Family
193 The Bridle Path
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Atteslander Family

Toby & Gerald Akum
Gordon and Tami
wish their relatives and friends a happy and healthy New Year.

Sarah, David & Tammy
Anklewicz
37 Purdon Dr., Downsview
Wish their relatives, friends & neighbors a happy and healthy New Year.

Leon & Molly Apter
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Honey, Roy & Michelle Agar
wish their relatives and friends a happy and healthy New Year.

Mort & Edith Arbuck
and Family
wish their relatives and friends a happy and healthy New Year.

Michael & Jeannie Akerman
Elisa and Deborah
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

A bad deal on electronic typewriter leads to the building of hi-tech mall

By
FRANK RASKY

TORONTO — The idea for Stanley Shenkman's new $30 million high-tech baby germinated a year ago after a series of flukes.

It began with a computer salesman who vainly made five business calls in an attempt to sell Shenkman an electronic typewriter with a memory.

Shenkman, who is a wealthy architect, land developer and owner of Toronto's huge International Centre for trade shows on Airport Rd., finally agreed to visit the salesman's factory showroom.

After spending a half day there, Shenkman reluctantly bought an electronic typewriter for $7,000.

It was a bad deal all around.

Because he was unable to do any comparison shopping and later found the machine does not meet his needs, Shenkman today is a dissatisfied customer. He would be glad to get rid of it for $2,000.

Besides wasting his own time, Shenkman figured that it had cost the computer company $1,000 to have its salesman consumate the unhappy sale.

Out of this emerged Shenkman's concept of Systems Mart, a $30 million, 7-storey, glass-mirrored building which he will begin constructing this month as an adjunct of the International Centre.

When completed next fall, it will serve as Canada's first permanent shopping mall-cum-educational forum covering all aspects of high technology.

It is designed to bring under one roof, in a 256,000-square foot centre, more than 60 suppliers of computer hardware, software and services. Their showrooms in the six upper floors, rented to them at $100 per square foot, will enable each tenant to have face-to-face contact with at least 200,000 qualified prospects each year at a cost which Shenkman figures to be less than $10 per prospect.

(Two leading computer companies — Honeywell Ltd. and Texas Instruments Inc. — have already signed letters of intent to become tenants.)

The 15,000 square feet on the ground floor will provide meeting facilities for 200 annual seminars, regular industry-oriented "market weeks," and symposiums geared to enlighten computer novices and specialists alike.

"No, we won't charge an admission fee for the so-called "tire-kickers' — the young computer buffs and whiz kids wanting to play hands-on games with the machines," says Shenkman. He's a slim, soft-spoken entrepreneur of 54, with piercing brown eyes and distinguished silver-gray hair, who acknowledges he himself can't operate a computer.

Stanley Shenkman plans multi-million dollar high-tech mall as expansion to airport convention centre.

"Amateurs like me will have ample opportunity in our educational program to familiarize themselves with the new machines in our educational programs," he says.

The main goal of the new mart, he adds, is to provide serious buyers with a convenient, time-saving centre enabling them to do one-stop comparison shopping under one roof.

Shenkman, former publisher of the Canadian Jewish Chronicle is confident that the mart will work. He points out that sceptics considered it a white elephant back in 1971 when he bought the abandoned De Havilland aircraft plant for $2 million and converted it into a trade and exhibition centre. Now it attracts more than 750,000 visitors a year, drawn by events ranging from auto shows to B'nai B'rith bingo games.

The Montreal-born architect says his philosophy as a land developer can be stated in simple terms: "I'm a visionary who perceives the potential of a property and then puts a practical foundation under his dream."

Nathan & Rina Arback

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

The E. Abramowitz Family

20 Cavotti Crescent

Max & Paula Adler
Helena, William & Mae Adler
and Family

wish their relatives and friends a happy and healthy New Year.

B s . . .

Syd & Riva Bojarski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Bella Bojman

232 Strathallen Wood

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Manny, Rita & Natalie
Brykman

wish their relatives and friends a happy and healthy New Year.

Chaim & Roberta
Belisowski

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Molly & David Bloom
Corinne & Michael

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Esther & Morry Bagelman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Maurice & Sandra
Bronner

Wish their relatives, friends & neighbors a happy and healthy New Year.

Sharon & Syd Bojarski
and Michelle

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jack Bursztain
and Henry

wish their relatives and friends a happy and healthy New Year.

Harry & Helen Bleeman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Molly & Bert Bainerman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Jennie Bloom

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Soorah & Sid Borovoy
Ruth and Barry

Sam & Rose Bierstone
Edward and David

wish their relatives and friends a happy and healthy New Year.

Bella Brand and
The Hennick Family
Barry, Sylvia, Eleanor
and Karen

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Allen & Shelly Berenbaum
Matthew, Mitchell,
Marshall & Marni

wish their relatives and friends a happy and healthy New Year.

Harvey & Rivy Blass
Joel, Mitchell, Felyce & Elana

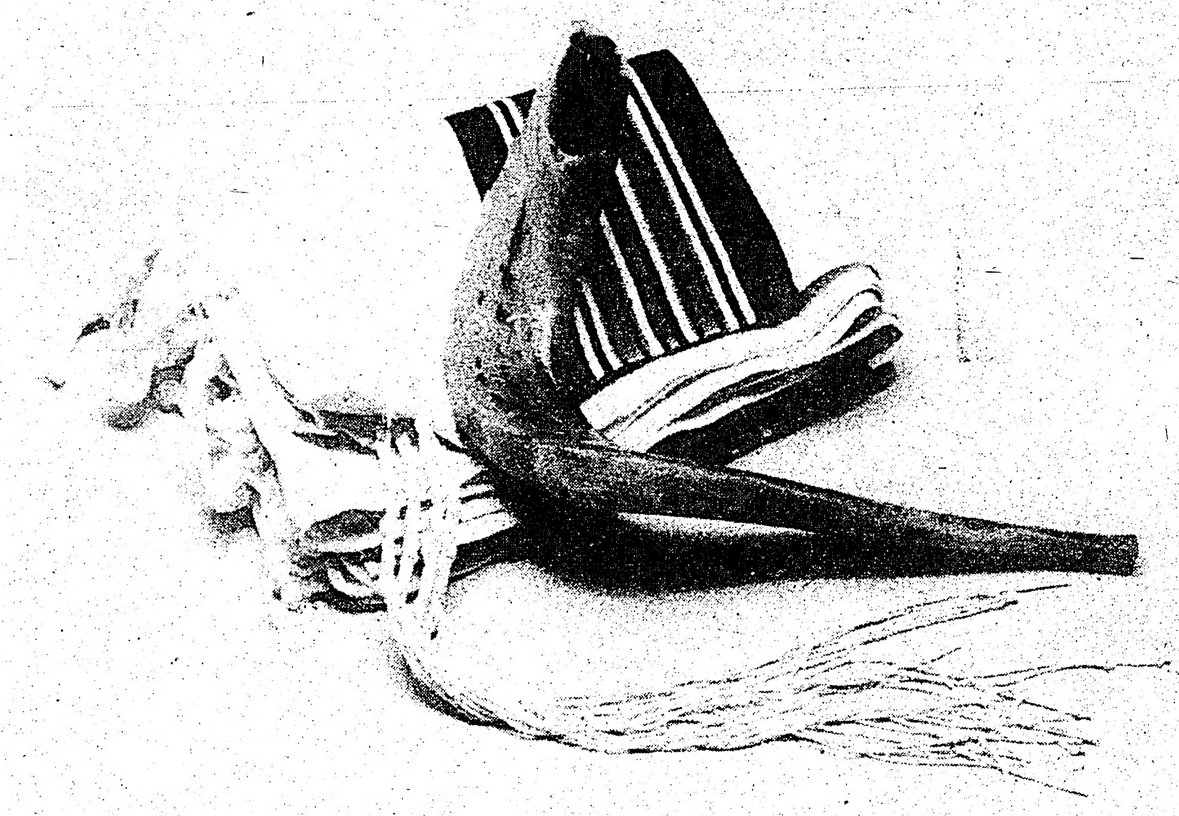
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Apples dipped in honey

Rosh Hashanah draws people closer

By
DVORA WAYSMAN



The shofar and tallit are traditional symbols of Rosh Hashanah.

Rosh Hashanah — the Jewish New Year — is different from its secular counterpart. It occurs on 1st Tishri and it is more a day of reflection and repentance than one of celebration. It is preceded by the Hebrew month of Elul, when we prepare ourselves spiritually for the forthcoming "days of awe."

On the Saturday night before Rosh Hashanah we begin saying special penitential prayers called Selihot. The first night these are said at midnight, and after that, just before sunrise.

New Year's Day has a number of other names. It is known as Yom HaDin (Day of Judgment); Yom HaZikaron (Day of Memorial) and Yom Teruah (Day of shofar-sounding). Its mood is a little ambiguous — on the one hand it's a festive day which we also call Yom Harat Olam (the birthday of the world), but it's also a solemn day of reconciliation.

Why do so many Jews who never enter a synagogue at any other time somehome manage to join a congregation, if only for a few hours — on this day? Many are even willing to pay a whole year's membership for the privilege.

The observance of Rosh Hashanah binds Jews to their heritage and expresses their identity, no matter how far they may have strayed from Jewish tradition.

Jews believe in the efficacy of prayer. When we communicate our wishes to our Creator, we are reminded to examine our desires, whether or not they contain anything unholy, unjust or ignoble. Our prayers purify, refine and ennoble our hearts. Perhaps that is why we have been endowed with a natural impulse to pray, even though the ulterior motive may be in the hope of fulfilling certain wishes.

Every such fulfilment implies a kind of miracle — something that we wouldn't expect in the normal course of events. We pray for those things which we believe to be dependent on god's will.

There are those who think it incompatible with the notion of God that He should be moved by our prayers to do something which He otherwise would not have done. Others believe that the laws of nature are so fixed and permanent that they never change under any circumstances.

Yet the pious Jews thanks God daily "for His miracles which on our behalf He performs every day, and for His wonders and kindness shown at all times."

Each Rosh Hashanah in the Musaf service, we repeat the words: "Repentance, prayers and good deeds remove the evil of the divine decree." Whatever a man has forfeited by evil deeds, he may recover by prayer and improved conduct.

This raises a perplexing question: If our condition for a whole year is determined in advance, on the Holy Days of Rosh Hashanah and Yom Kippur, what is the good of praying for help in times of trouble? The answer is that it is always in God's power to accede to our petitions and fulfil our wishes.

Abraham was, by biblical account, the first to utter a prayer. It was a true prayer — not for himself, but for his fellow man. From Abraham onwards, prayer remained the Jew's chief refuge in danger and the best solace in trouble.

Although we believe in the efficacy of prayer, we know that God does not grant every petition, nor should we expect it. Sometimes the denial is also for our own good. The Mishnah (Aboth ii:13) teaches: "Do not make thy prayer a fixed claim or demand which must be fulfilled, but a supplication for mercy . . ."

On Rosh Hashanah we believe that God examines the scrolls on which are recorded our every deed during the past year. It is decided who will live, who will die; who will be rich, who will be poor; who will rise in the world and who will be brought low; who will live in peace and who will survive in misery. But the decree is not final.

We have 10 days in which to search our souls, repent of wrong done and do good deeds to alter the balance before the scrolls of fate are rolled shut.

In Israel, the New Year is celebrated much as Jews do everywhere. We draw together as families; attend synagogues; eat apples dipped in honey for a sweet New Year. Services are arranged for our soldiers no matter where they are serving, and shofars are distributed to every army base.

Rosh Hashanah has nevertheless special significance in Israel. In addition to God's protection promised to us at Mt. Sinai if we accepted His laws, we are living in our own land, given to us as a birthright.

We are all one people, and when we wish each other "a happy New Year" — the bus driver, the bank teller, the lady in the grocery — it is with the knowledge of a shared destiny. To the traditional greeting of "May you be inscribed for a good year," the Israeli adds: "May it be a year of peace."

Mr. Fishl Burakowski
Sarah and Ella
& Marshall Cohen
Wish their relatives, friends & neighbors a happy and healthy New Year.

JACK & PEARL BERG
Best wishes to our children, grandchildren, great-grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Bernard & Carol Braun
and Family
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Sam Brand,
Bonnie, Barry, Toby, Morris
and Grandchildren
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Falek Bredin
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mrs. Josefine Blauaug
wishes her relatives and friends a happy and healthy New Year.

Karl & Katy Burger
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jake & Yolanda Bielas
Jason and Benjamin
wish their relatives and friends a happy and healthy New Year.

Barbara & Lorne Bernstein
Rebecca & David
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Henry Bieda
and Sons
wish their relatives and friends a happy and healthy New Year.

Dr. & Mrs. A. Brettler
304 Hillhurst Boulevard
Wish their relatives, friends & neighbors a happy and healthy New Year.

Manning & Marie Baker
and Family
wish their relatives and friends a happy and healthy New Year.

Allan & Esther Bortnick
Jessica & Daniel
100 Cocksfield Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Berel Blum
Harry & Faye

Mr. & Mrs. Ben Bokser
Sheldon, Paula & Alan
wish their relatives and friends a happy and healthy New Year.

David & Toby Bakalarz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

RENA BIALYSTOK
Best wishes to my children, granddaughters, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Edith Borovoy of Israel
Murray & Ester Lieberman
and Family

Susana & George Bernstein
Danny, Jonathan & Jessica
Windsor, Ont.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Majer Britstone
Martin and Toby
67 Prue Avenue
Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

Doctor turned his back on freedom

Korczak joined pupils in death camp

By
DIANE GREENBERG

JERUSALEM— Forty-one years ago in August, 1942, Dr. Janusz Korczak, pediatrician, educator and writer, was deported to a Nazi death camp in a cattle truck. With him were more than 200 of "his children," orphans of the Dom Sierot Jewish orphanage of Warsaw and his assistant, Stefania Wilczynska.

Korczak, an international figure, was offered refuge if he left his work. Refusing, he held the hands of his children and proudly boarded the train to Treblinka. Holocaust history records other cases of educators following Korczak's example and proudly accompanying their pupils to the death camps.

Korczak was born Henryk Goldszmidt in 1878 to a wealthy assimilated Warsaw Jewish family. Before qualifying as a physician he published his first book in 1901, Children of the Street, a realistic description of homeless orphans in the cities, living on their wits, stealing to survive, yet retaining their sense of right and wrong.

He followed this with A Child of the Salon, which painted a contrasting picture of a pampered middle class boy whose existence depends on the dictatorship of money.

In 1911 Korczak became the director of the Jewish orphanage in Warsaw and was one of the first educators to advance the idea of the rights of the child. Korczak firmly believed that the future hope of society rested not on the improvement of governments but on the improvement of the human being. This could not be achieved by compulsion or imposing the pedagogue's views from above and destroying the individuality of the child. Rather the child must be helped to develop his own moral backbone.

The children in the orphanage had their own system of self government with a legal code and court of honor; organized their own work schedule and produced a newspaper. The educational methods practiced at the orphanage created a living experimental laboratory which drew wide interest. As a result of his success, Korczak was asked by the authorities to assist in the setting up of a parallel non Jewish orphanage in Warsaw.

Along with his pedagogical activities, Korczak continued to write and during World War I, in which he served in the Polish army, he wrote How to Love a Child, which was a synthesis of his experiences. He also wrote children's books, the most famous of which, King Matthew the First, was about a utopian kingdom of children led by a reformer king whose philosophy was virtually that of the author.

A memorial to Janusz Korczak and his orphans at Yad Vashem. The sculptor, Baruch Sakcier, immigrated to Israel from the USSR. [WZPS photo]

With the rise of Hitler and the spread of anti-semitism, Korczak developed a greater awareness of his Jewish consciousness and became a non-Zionist member of the Jewish Agency executive, visiting Palestine and spending time with many of his old pupils. He admired the Zionist experiment and was impressed by the kibbutz social philosophy...but at no point was he prepared to desert his children in Warsaw in order to start a new life in Palestine.

With the Nazi invasion of Poland the Jewish orphanage was transferred to the ghetto and despite the risks and hardships of the German occupation, Korczak was untiring in his efforts to provide for the children.

Korczak appealed to the public at large for help, for money, food and clothing: "We are expiring from the lack of immediate aid. I require a loan of 2,000 zlotys. We bear a responsibility not just for the orphanage but for the tradition of aid for the child. Ignoble if we refuse, wretched if we evade, foul if we besmirch the 2,000-year-old tradition. Preserve dignity in adversity. I write this appeal in my own name and on my own responsibility. Not just 100 but 150 children are in the Dom Sierot (orphanage)."

In his diary, Korczak wrote solely about the safety and lives of his children.

When the deportation order was served in August of 1942, Korczak told the children they were going on a picnic to the country. So dressed in their best clothes, carrying their most treasured possessions, they followed Korczak and walked the two miles from the orphanage to the station. There Korczak refused a last minute offer of his freedom in exchange for abandoning the children. Calming and encouraging the children, he climbed into the train destined for Treblinka.

Today, we remember the quiet heroism of Janusz Korczak, the man, the doctor, the teacher and author.

Freda, Abe, Sharon, Harvey & Larry Blankenstein Annette & Randy Goodman

Wish their relatives, friends & neighbors a happy and healthy New Year.

Max & Rebecca Blackstien
100 Canyon Ave., Apt. 1007

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

The Blumenfeld Family
Claire, Herman, Howie, Renee, Charles, Andrea & Jennifer

Wish their relatives, friends & neighbors a happy and healthy New Year.

Uri & Marilyne Brickman Michael, Allan, Faye, Shulie & Arlen
428 Connaught Ave., Willowdale

Wish their relatives, friends & neighbors a happy and healthy New Year.

Bronia & Joe Beker
151 Faywood Blvd.

Wish all their relatives and friends a peaceful, happy and healthy New Year.

The Bromberg Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Arthur & Barbara Barkin Sammy & Reuben
5 Shellaray Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Joseph & Rose Berkan

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Barbara & Merton Bernstein
Aubrey, Michael & Gabrielle
Windsor, Ont.

Wish their relatives, friends & neighbors a happy and healthy New Year.

Anne & Al Bernstein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Sid & Sophie Baker and Children

Adam & Rose Bermanski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Marsha Bielak
Robert, Sylvia, Anita & Faye
Joel & Marilyn Gold

Wish their relatives, friends & neighbors a happy and healthy New Year.

Samuel & Janet Berger
229 Carmichael Avenue

Wish all their relatives and friends a peaceful, happy and healthy New Year.

C s . . .

Hushy & Anna Cooper
Naomi, David & Marlene

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. S. Cukier
Jerry, Howard & Gayle
& Mr. & Mrs. Jeff Cukier
& Ashley

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Al & Fran Collis

wish their relatives and friends a happy and healthy New Year.

Harold & Pearl Cooper

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Mr. & Mrs. Harry E. Cooper and Myron

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Murray & Louise Cornblum Mollie, Paul and Richard

wish their relatives and friends a happy and healthy New Year.

Lydia & Sam Charyk

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Julius & Helen Ciechanowski

extend best wishes to their children, grandchildren and their many friends & the Jewish community for a healthy & happy New Year. May it be a year of peace, peace in our own life, peace for Israel and the whole world.

Mr. & Mrs. J. Cukierfajn

wish all their relatives, friends & members of the Lubliner Society a happy & healthy New Year.

HOWARD & ELSA CHANDLER AND FAMILY

8 Fraserwood Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Neil & Betty Colt Sari and Dani

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jack Cherlon and Family

wish their relatives and friends a happy and healthy New Year.

Alec & Rachel Caspi

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Irving & Helen Cooper And Family

2010 Islington Ave., Apt. 2106, Weston

Wish their relatives, friends & neighbors a happy and healthy New Year.

Esther & Gerald Sheldon & Helen Cheskes David & Toby Goldman

Wish their relatives, friends & neighbors a happy and healthy New Year.

D s...

Renee & Joe Diament Ephraim, Eli, Joshua & Sara

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Leo Drukmaler Fay, Ettie & Gary

wish their relatives and friends a happy and healthy New Year.

Abraham & Jean Diamond

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ludwig & Helen Daily

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

The Daniels Family

20 Sandale Gardens

Baruch & Nili Ophir, Dan & Naomi Dzaldov

wish their relatives and friends a happy and healthy New Year.

Polly & Jack Dombrow & Frances

35 Meadowbrook Road

Wish all their relatives and friends a peaceful, happy and healthy New Year.

David, Eleanor and Marlene Drutz

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Helene & Reuben Dennis

wish their relatives and friends a happy and healthy New Year.

Great love for people marked Nordau's life

By DAVID GEFFEN

Max Nordau [1849-1923]

JERUSALEM— "His oratory is superb; his master mind is aided by a silvery tongue, his elocution perfect, his sentences clear, logical sublime. He spoke with conviction as a historian, as a physiologist, as a poet and a Jew."

Who was the personality described in these glowing terms by an observer at the First Zionist Congress in Basle in 1897? He was none other than Max Nordau, the Zionist individual who worked closer than anyone else with Herzl in bringing the Zionist movement into being.

This year of 1983 marks the 60th anniversary of the death of Max Nordau Though he sought to remain out of the limelight, his great love for the Jewish people and his contribution to laying the foundations of Zionism has given him a place of honor in Zionist annals.

Born in 1849 in Budapest as Simon Maximillian Suedfeld, the son of Rabbi Gabriel Suedfeld, Nordau was given an intensive Jewish education and, according to his biographers, remained an observant Jew until his 18th year. His interests then turned elsewhere.

He earned an MD degree at the local university and at the age of 31 settled in Paris as a practicing physician. Parallel to his medical studies, he developed his journalistic talents, writing for one of the leading papers in the city.

Just 100 years ago in 1883, Nordau's name became known the world over when he published his volume, The Conventional Lies of Our Civilization. A thinker well ahead of his time, he criticized outworn sexual mores, the so-called "Religious lie," the deviousness of the political and economic establishment, and the dominant role of monarchial and aristocraic regimes. To counter these "lies" Nordau propounded a "philosophy of human solidarity," emphasizing the necessity of a close relationship between free institutions and free inquiry in all areas of human concern.

Barred in Russia, the book went through many editions and was translated into 15 languages, including Chinese and Japanese.

Nordau followed up this work with one entitled the Paradox of Our Conventional Lies and then a third work entitled Degeneration (1892). In this book he took on the great writers and artists of his time such as Nietzsche, Tolstoy, Wagner, Zola, Ibsen and subjected their work to severe criticism.

Nordau advocated solidaritarian socialism but rejected Communism. In the 1950s doctoral candidates in the U.S. were still writing dissertations about Nordau's Degeneration.

Relating to the Jewish question, he wrote of "the existing situation of the emancipated Jew in Western Europe. He has given up his specifically Jewish character; but the people let him feel that he has not acquired their special characteristics. He has lost the home of the ghetto, but the land of his birth is denied to him as his home. He avoids his fellow Jew because anti-semitism has made him hateful. His countrymen repel him when he wishes to associate with them. He has no ground under his feet and he has no community to which he belongs as a full member."

With "no ground" and "no community" Nordau characterized the plight of the "emancipated" Jew in his address to the First Zionist Congress in 1897. Dealing also with the Jews in the ghetto and the pitiless lot of the poor Jews of Eastern Europe, Nordau wove a portrait of the Jewish people all over the world as he saw it.

Against such a background there was no question that only through Zionism could there be a revitalization of the Jewish people and a return to the Jewish homeland.

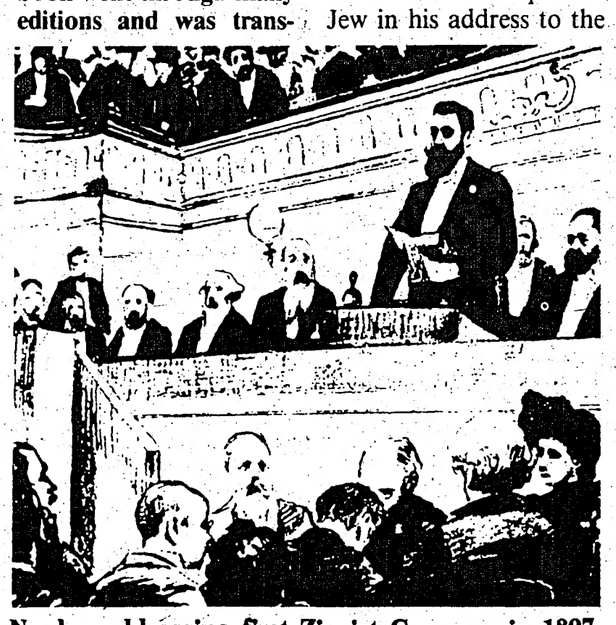
In 1892 Nordau and Herzl first met and remained firm friends and close associates until Herzl's death in 1904. From the first through the sixth Congress Nordau served as vice-president under Herzl. In the next four Congresses, he served as President.

It was Nordau who drafted the famous Basle Program, the first official Zionist platform, at the first Congress in 1897.

However, the tenor of the movement began to change and Nordau's emphasis on political action that would bring the Jews en masse back to the land was out of step with the thinking of the leadership. Nordau favored neither Ahad Ha'am's spiritual nor Weizmann's practical Zionism. Too prophetically he warned in 1911 that six million Jews in Russia and in Eastern Euope would perish because of the political events there.

In 1919 and 1920, after the tragedy of World War I, he suggested that in order to protect Jews the world over and insure Jewish political independence in Palestine, 600,000 Jews should be transferred to Palestine immediately. The Zionist leadership of that period rejected his proposal as unrealistic. Jabotinsky, however, did not forget and in the late 1930s labeled his own program for the speedy creation of a Jewish majority in Palestine, the "Max Nordau Plan."

Nordau retired from active Zionist work in 1921 and died in Paris in 1923.



Nordau addressing first Zionist Congress in 1897. [WZPS photo]

לשנה טובה תכתבו

Zionist pioneer says Israelis disregarding links with outsiders

By SIMON GRIVER

JERUSALEM—

The fact that more German gentiles visit Israel than American Jews is a matter of great pain for Arieh Zimuki [147,000 Germans came to Israel in 1981 as against 140,000 American Jews). However, Zimuki is not the type to simply complain after thinking what is happening to Zionism in the 1980s. He comes up with practical remedies to the problems involved.

First, he noted that if Diaspora Jews are not the staunch Zionists they ought to be, then Israelis were hardly setting an example. For this reason Zimuki established the Zionist Council in Israel in 1972, aiming to rekindle Zionist fervor among Israelis, who would in turn persuade their Diaspora counterparts to take a closer interest in Israel.

"Traditionally, the moment they move to Israel, many Israelis have tended to disregard Zionism," laments Zimuki. "They no longer see the relevance of their links with the Jewish people outside Israel. And even worse, Jews here have started to negate Israel itself. A few decades ago there was a stigma about leaving the country. 'Yordim' felt ashamed and their fellow Israelis thought them crazy. Today some of those Israelis who are still here think themselves crazy for not leaving."

Zimuki considers this a perversion of the Zionist outlook and a sign that the education system has not been giving youngsters an adequate appreciation of their Jewish attachment and of the needs of their ancestral homeland.

Zimuki is himself a Zionist pioneer in the classic sense. He was born in Kovno, Poland, where the town's 45,000 Jews included a large proportion of Zionists. But many never escaped before the town was engulfed by the Nazis and the ensuing Holocaust. The young Zimuki, having just completed his studies, left in the nick of time, arriving in Palestine in 1939.

His dream in life was to be a construction worker, reflecting the characteristic pioneering exaltation of physical labor. He helped build the original Hadassah hospital on Mount Scopus before joining the British military police during World War II. When the new state was born he stayed in the Israeli police force, becoming a spokesman and eventually quitting in 1954 for a life in journalism.

A Jerusalemite for more than 40 years, Zimuki has lived through wars, siege and division. But although the city has developed immeasurably for the better since reunification in 1967, Zimuki feels it is not always looked upon, either by Israelis or by the Diaspora, as the capital of the Zionist state.

"I'm not only talking about the fact that Jerusalem does not have enough industry and services to support its rapidly growing population," he says. "Jews the world over must be taught that Jerusalem is the heart of the Jewish people".

While the population of united Jerusalem is today two-thirds Jewish, if present demographic trends continue, by the year 2,000, half of the population will be Arab, Zimuki points out, demanding action to change the situation.

Jerusalem Lobby founder Arieh Zimuki.

Jerusalem Lobby expanding

The "Jerusalem Lobby" is the latest program on the agenda of the Zionist Council which, in a little over 10 years, has become an influential force within the world Zionist map. There are 30 branches around the country, mostly in development towns, involving tens of thousands of Israelis. At last year's convention 850 elected delegates attended.

Zimuki himself sits on the executive of the World Zionist Organization and the 36 members of the Zionist Council's executive are chosen by 85 public bodies in Israel. Eleven study centres for young people have been established around the country and seven Nahal settlements set up.

Under the council's auspices, thousands of children are taken to vacation work on kibbutzim and allocated pen pals in the Diaspora.

The Zionist Council's work is divided into several sections. There is one forum for youth, another for strengthening the Hebrew language, a third for promoting aliya and discouraging yerida.

A department started two years ago for educating Israelis about the Zionist heritage of Diaspora communities pays special heed to the importance of Jewry in Arab countries. Zimuki himself admits he is ashamed of the ignorance he once had of the Zionist outlook shown by many Jews in Arab lands long before Herzl was born.

Returning to today's Diaspora, the Zionist Council hopes to build on the success of Project Renewal by deepening partnerships between Israeli towns and overseas communities, an Israeli-Diaspora partnership to rehabilitate slum areas.

Zimuki predicts that the "schnorrer" aspect of Israel-Diaspora relations will soon wither away, although he warns against disregarding fund raising organizations like the UJA which he sees as an effective expression of solidarity with Israel. "But a Jew's first duty is to live in Israel," he says. "Checkbook Zionism isn't good enough anymore".

E s....

Jacob & Jenny Eisenstein
Best wishes to our children, grandson, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Esther Enzel
Best wishes to our children, grandson, friends and relatives for a happy, healthy & peaceful New Year.

Ben & Regina Eisenstein
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. William Einhorn Murray and Shelly
45 Poinsetta Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Ida and Sam Edison
4001 Bayview Avenue, Apt. 806
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sam & Sara Eker and Harvey
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Robert & Mary Edson Barry, Adrienne, Brenda & Beth
48 Mullen Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Lou & Sophie Edelist
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Renia Elsner
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

F s...

Cantor Samuel, Ruth & Allen Frankel
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
THE FELDMAN FAMILY AND YEFET

Mr. & Mrs. Joseph Fryszberg and Isabel
123 Alexis Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Hymie Feldman
wish their sisters & brothers, relatives & friends and the members of Shaarei Tefillah a happy & healthy New Year.

Mr. & Mrs. Harry Fogel Simon, Julie, Gordon & Gwen
wish their relatives and friends a happy and healthy New Year.

Phillip & Cyla Fiksel Nathan & Miriam Birnbaum
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Julius Fuss
17 Newgate Road

Mr. & Mrs. Ben Faust
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. David Forberg and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Harry & Leona Fink
623 Finch Ave. W., Apt. 611
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

But the young keep low profile

Hungary shows off Jewish culture

By
RONA ARATO

BUDAPEST—

We were standing at a bus stop, trying to figure out the best route to the Budapest Synagogue, when an acquaintance of my mother-in-law overheard us discussing our plans for the day. "If you're interested in Jewish culture," the women suggested," you must go to the exhibit that just opened at the Neoprazi Museum."

An exhibit on Jewish life here, in Hungary?

While the practice of Judaism is not as stringently repressed in Hungary as it is in other Warsaw Pact countries, it is still officially discouraged.

To visit Hungary today is to visit a country emerging from a long period of lethargy into an era of tentative optimism. The communist system has been diluted with splashes of free enterprise and the results are evident in the burgeoning number of private shops and restaurants and the individually-owned produce stands that are springing up on every street corner.

These changes have created a feeling of heightened optimism among the general populace. The country is in the throes of a period of liberalization and people are out to enjoy the party while it lasts.

But have these changes affected the lives of the approximately 15,000 Jews still living in the country?

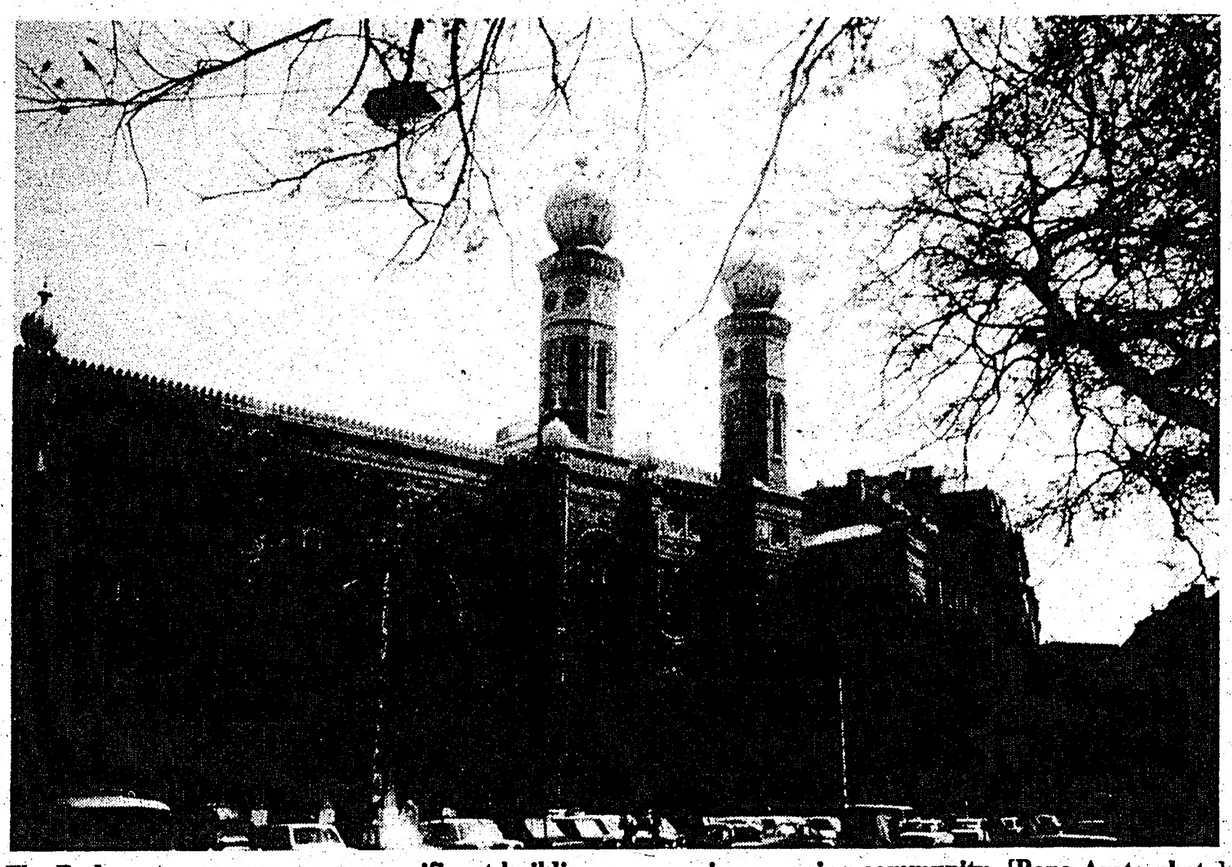
I had expected an exhibit on Jewish culture to be hidden in some innocuous gallery, in one of the poorer sections of the city. But this was in one of the most beautiful buildings in Budapest - directly across from the Parliament buildings and only minutes from Váci Street, the most elegant shopping area in the city.

The exhibit, entitled And Tell It To Your Son, is by Hungarian photographer Féner Tamás. Féner is the secretary-general of the Association of Hungarian Photo Artists and a renowned photo-journalist. No mention of his religion is made in the exhibit literature.

The exhibit consists of a series of photographs depicting the Jewish life cycle, several display cases of antique Jewish artifacts, and a life-sized replica of a succah.

The first section of the display is devoted to "transition rites," such as weddings, bar mitzvahs and funerals. The rest of the exhibit chronicles the Jewish year through its holidays and festivals.

I gazed in appreciation at the rich tones of the photographs. Here were scenes I knew from other times and places - bearded men, in wide-brimmed hats, dancing with their Torahs; a seder table crowded with smiling faces. Yet, along with the recognition, came a jangling sense of something missing. And then my father-in-law gave me the clue.



The Budapest synagogue — a magnificent building now serving an aging community. [Rona Arato photo]

See, he beamed, as we looked at the picture of a Passover seder, "we were there. Those are our friends."

And then I realized what had bothered me. I was seeing the same group of faces in picture after picture and in most cases, those faces were old. The few young families were from the small Orthodox community that has somehow survived in Budapest.

The most striking aspect of Judaism in Hungary today, aside from the fact that it exists at all, is the overwhelming absence of young professionals and their families.

"My boss is an antisemite," Judith Nagy (not her real name), a doctor in her early 30s told me. "Officially there's no anti-semitism here but we know it's there and we have to be constantly on our guard. We do nothing Jewish at home."

The Jews here see the easing of economic restrictions as a good trend, but feel no increased access to their Judaism—if they wish to advance in their careers and provide an acceptable lifestyle for their children.

Most young Hungarian Jews are content to assimilate and enjoy whatever fruit they can glean from the country's increased productivity. It is their parents, a small group of aging survivors, who maintain whatever is left of the Jewish heritage in Hungary. And it is their faces that are so poignantly displayed in the Féner exhibit.

The photographs do not represent the vast majority of Hungarian Jews, but they are attracting crowds of observers, including large numbers of younger people, who come to look and to ponder.

Perhaps, then, the wonder of the exhibit is not that so few are represented, but that it has been mounted at all and that it is offering a window through which a new generation may glimpse the ways of their parents and begin to build a bridge towards understanding those ways.

Wishing all our family and friends a happy and healthy New Year.

The Frydman Family
Stanley, Renie & Willy

Sheldon & Anne Friedman
David, Michael & Daniel

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Joseph Fialkov
Gerry, Howie & Janet

לשנה טובה תכתבו

To our family and friends and to Klal Israel a year of good health & prosperity, a year of peace.

Arnold & Leona Finkler

Dr. & Mrs. Steven Frohlich

wish their relatives and friends a happy and healthy New Year.

Chaim & Eda Feinstadt and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Herman & Mitzi Freedman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dr. & Mrs. Henry Fenigstein and Larry

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Emil Finder

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

The Friedberg Family

2600 Bathurst Street

wish their relatives and friends a happy and healthy New Year.

Penny & Ephraim Fiksel
Zachary & Zoey

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. David Fisher

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Rhona Feldman

25 Canyon Ave., Apt. 605

wish their relatives and friends a happy and healthy New Year.

Joe, Ruth & Sheryl Figa
Marsha & Howard Basest

Wish their relatives, friends & neighbors a happy and healthy New Year.

Allan & Pat Friedland
Jeffrey & Marla

wish their relatives and friends a happy and healthy New Year.

Howard & Patti Federman and Brandon

109 North Meadow Cres.

Wish their relatives, friends & neighbors a happy and healthy New Year.

Benny & Esther Freedman and Allan

26 Verwood Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Phil & Rochelle Feldberg
Jeffrey, Robyn & Adam

Wish their relatives, friends & neighbors a happy and healthy New Year.

David & Esther Freiman

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Earle & Adeline Freeman and Family

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

SHOPKEEPER

A Jewish shopkeeper in Old Jaffa balances his books. [Ronny Shinder photo]

Folksingers' return brings back memories

By
DANIEL GALILI

JERUSALEM—

The recent Jerusalem open-air concert of U.S. folksingers Peter, Paul and Mary was attended by nearly 10,000 people in the Sultan's Pool at the foot of Mount Zion and observers said it was reminiscent of the 1960s - a mixture of nostalgia and protest.

At all events, the trio received an unforgettable reception from Jerusalemites in a city which they said they had come to love and cherish.

Peter (surname Yarrow), who told the crowd how important his Jewishness is to him, wrote a new Chanukah song, sung for the first time at the concert, after being completed in Jerusalem in consultation with Israelis. Some listeners saw the song as a call for peace, but the words can be interpreted in many ways.

While it was sung in darkness - and repeated in an encore, the crowd held up lighters, candles and matches to show their identification with the song's words:

Light one candle for the Maccabee children with thanks that their lights didn't die...

Light one candle for the pain they endured when their right to exist was denied...

Light one candle for the terrible sacrifice justice and freedom demand...

But light one candle for the wisdom to know when the peacemaker's time is at hand...

Light one candle for all we believe in and let anger not tear us apart...

Light one candle for the strength that we need to never become our own foe.

Chorus:

Don't let the light go out; it's lasted for so many years.

Don't let the light go out; let it shine through our love and our tears.

Folksingers Peter, Paul and Mary planting saplings in a Jewish National Fund forest near Jerusalem. [WZPS photo]

Sam & Lola Faivish

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Leo & Lil Frohlich

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Martin Feder and Family

Morris & Ruth Flicht

10 Barclay Road

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Allen & Miriam Finklestein (Fink) Perry, Matthew & Jeremy

10 Seneca Hill Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Jack & Ruth Futerman and Daughter

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Paul & Mollie Finewax

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Marlene Flicht Elyse, Melanie & Jason

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Fischer & Gloria

166 Caines Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mayer & Helen Fogel and daughter Sandra

wish their relatives and friends a happy and healthy New Year.

G s...

JACOB GUTTMAN

28 Beaver Valley Rd., Downsview

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Chaim Goodman

45 Peckham Avenue

Leon & Nina Goldstein

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Suzanne & Jack Goodman and Family

43 Holm Crescent, Thornhill

Wish all their relatives and friends a peaceful, happy and healthy New Year.

SHIRLEY GROTELL

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

The Grossman Family

181 Maxwell Street

wish their relatives and friends a happy and healthy New Year.

Herman & Malka Grad Rachael, Jennifer & Dalia

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Fred Grossman and Eric

341 Hillhurst Blvd.

Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Bessie Gotkin

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Aida Golberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Anne & Max Glazer and Family

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Solar energy used to provide better life

Israel forges ahead in science and technology

By
SAM SILVER

JERUSALEM —

As we come to the close of 5743 many people in Israel as well as interested observers throughout the world are breathing a sigh of relief.

The past year saw Israel take up more than its rightful share of the world's headlines.

Unfortunately, in public opinion, these overshadowed less dramatic topics and left no room to point out that Israel's laboratories and workshops continued to prove to this same world that this diminutive nation can also produce more that its rightful share of technical scientific advances.

Israel's ongoing concerns include the exploitation of the sun, working to perfect ways of increasing the world's food supply, striving to help the ill and the necessary labor of maintaining our technical edge on the world of military hardware. This has also transformed Israel's arms industry into an important export item.

The major story in terms of the nation's defence is the Lavi, made in Israel, a multipurpose air defence project, and is the next generation's warplane that Israel has decided to build herself, rather than depend on fickle suppliers. It is scheduled to make its initial flight in 1986.

The sun is one of Israel's primary natural resources and local scientists are working to make the most of it. Ongoing work includes Prof. Herman Branover's revolutionary Magneto Hydrodynamic Liquid Metal system for Power Generation (MHD).

Branover's system promises to allow for the direct production of electricity from the sun at half the cost of existing solar technology.

In Israel, solar energy already heats water in the average home and the Tadiran company has managed to induce the sun to do air-conditioning work as well. A pilot system is already cooling Tel Aviv's Sheba hospital, keeping patients and staff cool as well as saving 400 tons of oil annually.

Agriculture is another area where efficiency can mean savings in expensive petrochemical -based fertilizers and two projects field tested at two different Kibbutzim highlight this concern.

Kibbutz Ginegar recently introduced a new improved agricultural plastic, "Intrasol 266" which allows farmers to get the advantages of a greenhouse right in their fields. In trials it has helped crops mature several weeks early.

At Kibbutz Sdeh Eliahu in the Beit Shean Valley, another project may well result in more food at lower cost. Hebrew University researchers have developed a way of making the Rhizobium bacteria do for grain crops what it normally does for legumes. This is the bacteria that allows beans to get their nitrogen from the air, which is considerably cheaper than applying it in powder form.

Now the same thing can be done for grain crops. Tests show an increase of 12% in various grain crops.

The year has also seen one kibbutz generating its own electricity from cow manure, opening up new prospects of developing this idea on a large scale.

In medicine, the Weizmann Institute in Rehovot took a leadership role in the past year which saw advances in the field of bone marrow transplants.

The bone marrow is the place where the body's immune system gets its raw material; children born with an immune deficiency are called "bubble children" because they must live out their short lives encased in plastic space suits in order to protect them from the world.

Currently the only treatment for such children has been bone marrow transplants, and the fatality rate is still 50 to 70%.

Weizmann Prof. Nathan Sharon and Dr. Yair Reisner have developed a way to safely use random bone marrow for transplants. The initial experiments were carried out on 20 bubble children who had no hope for a normal life.

Because it takes at least six months before a patient can leave the enclosure, most are still in plastic.

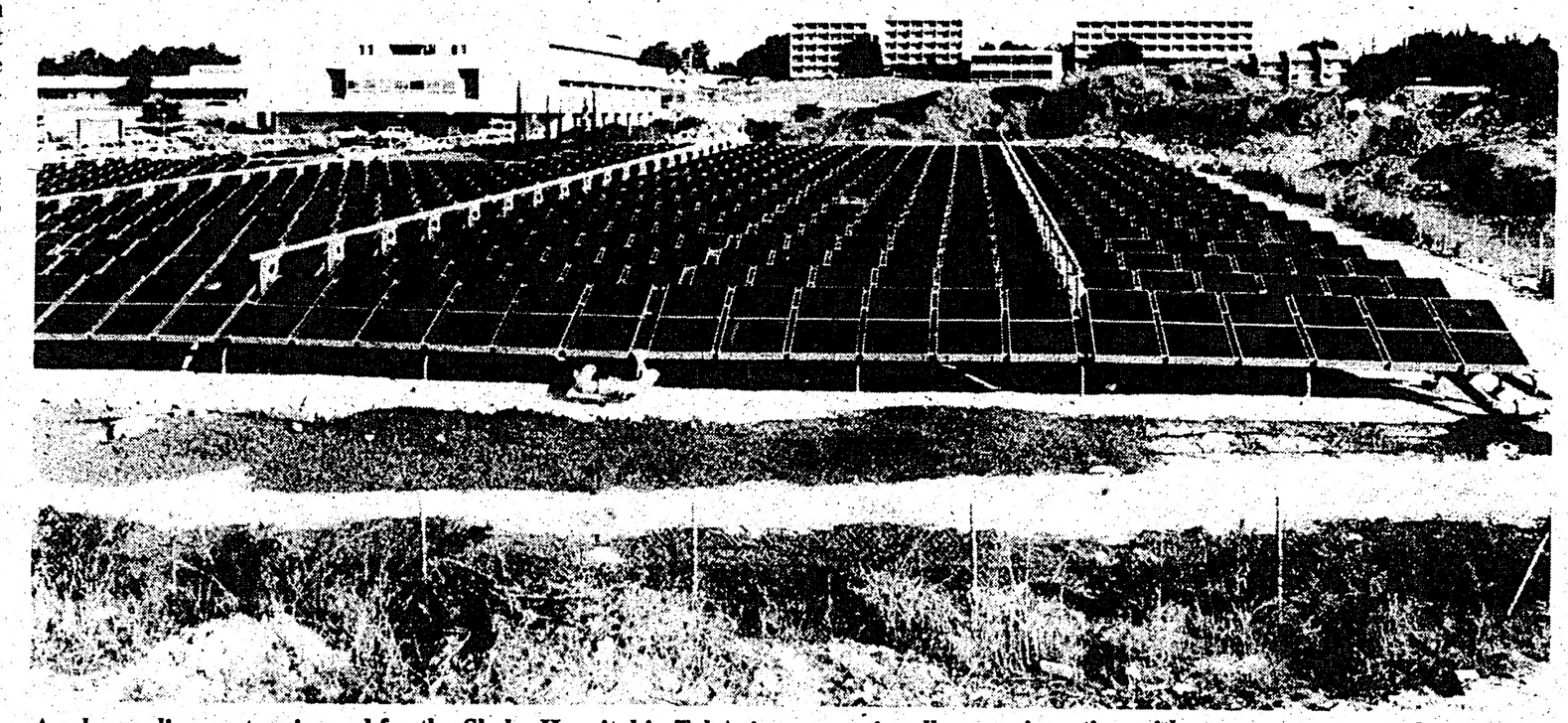
However, three youngsters who were given transplants over a year ago are now living normal lives.

Doctors at Hebrew University have proven that Israel can economically produce the cancer fighting chemical Interferon. The research uses yet another of Israel's "natural resources," foreskins. Previously a distinctly ceremonial item, they are now raw material in the fight against cancer.

Other developments include a new battery developed by Drs. E. Peled and H. Yanin at Tel Aviv University. This 2.2-volt battery can produce 50 to 100% more energy than current models and it has a shelf life of 10 years. The press has reported that the battery will find wide application in the world of computers.

At the Casali Institute, Dr. Simcha Garti, after being prodded by a kibbutz to find a way to produce a cheaper though nutritious orange juice substitute, focused on the peel. The orange oil therein usually does not mix with water, but Dr. Garti found a way and his new emulsifier is fast becoming a world famous mixing agent. Israel, not blessed with many natural resources, has no shortage of orange peel.

This serves as a symbol of a land in which brain power is out to overcome what nature has not provided — generating scientific and technological standards and innovations out of proportion to the country's size and population.



A solar cooling system is used for the Sheba Hospital in Tel Aviv which saves 400 tons of oil each year. Israeli scientists are continually experimenting with new ways to use solar energy.

Mayer & Hélène Goldflus and Children
wish their relatives and friends a happy and healthy New Year.

Nathan & Annie Goldlist
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ruth & Ernest Goldsmith
543 Fairlawn Avenue
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Henry Goldberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Shep and Miriam Gangbar
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Charles & Charlotte Goldlist
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Harry & Ruth Greenberg and Family
7 Willow Heights, Willowdale
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Harry Gladstone
Lynda & Larry Gladstone
wish their relatives and friends a happy and healthy New Year.

Avie & Miriam Greenberg and Children
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Karol Gutman
Robert and Barbara
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Max Glicksman

John & Felice Gropper
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mrs. Irene Goldfinger
wishes her friends a happy and healthy New Year.

Mr. & Mrs. Albert Golosky and Family
wish their relatives and friends a happy and healthy New Year.

Sam & Eileen Grossman and Risa
Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Rae and Sam Goldberg
Debbie, Sol & Esther
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

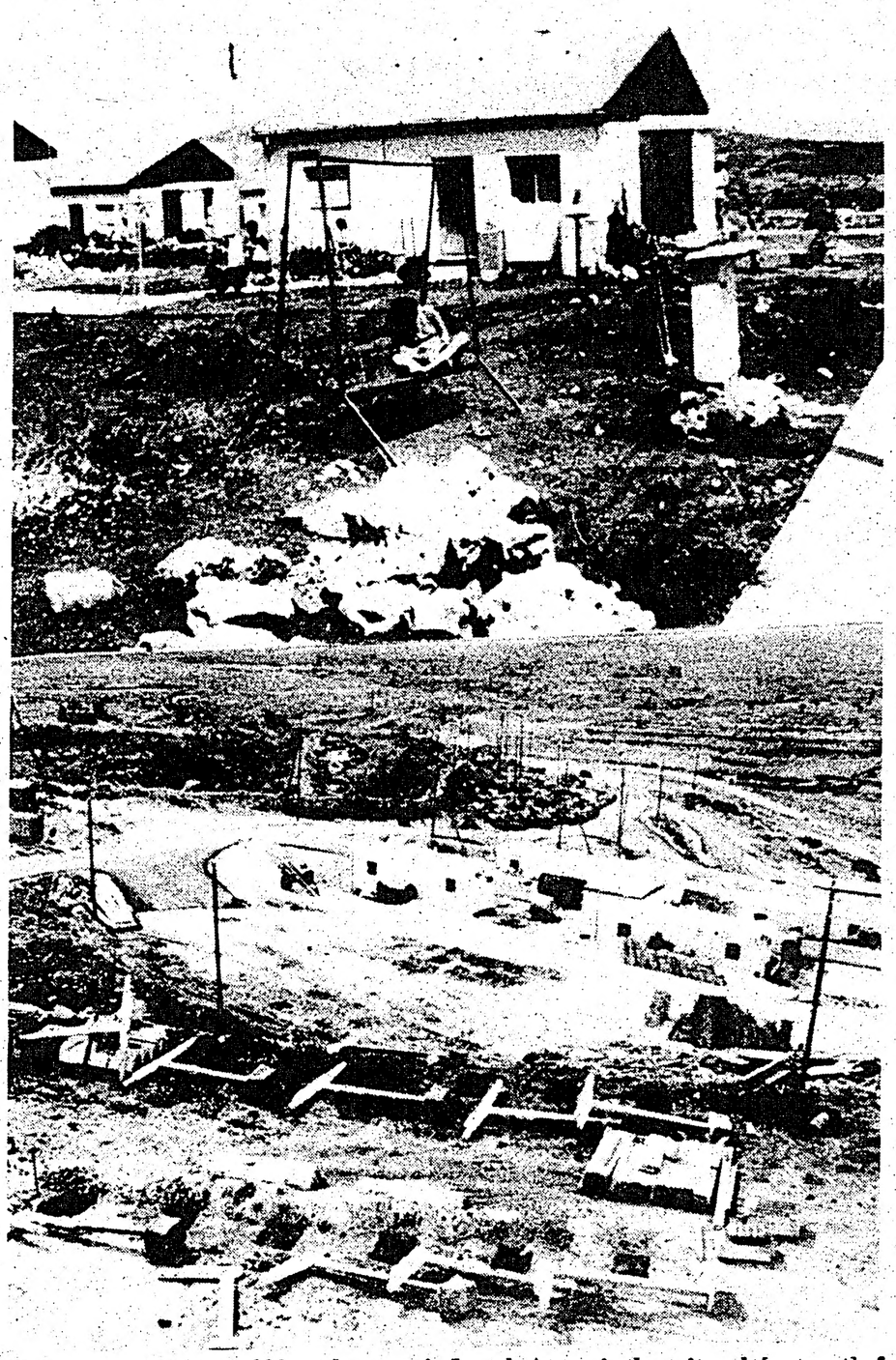
Mr. & Mrs. Israel Goldgrub
Mike and Bernardo

לשנה טובה תכתבו

People of the land turn settlements into vehicle for agricultural exports

By
JANET MOSHE

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."
— Amos 9:15.



There are more than 1,000 settlements in Israel. At top is the mitzpeh [outpost] of Koranit in the Segev Bloc, Galilee. Neveh Daniel, near Gush Etzion in Judea, also in an early stage of construction, is shown at bottom.

Perhaps rural settlement activity was started in biblical times in the land of Israel, but the past 100 years have paved the way for the rebirth of Jewish national independence.

Even though the usage of the very term "settlement" is enough to raise eyebrows of some world leaders in the direction of the Middle East, it is this very concept that has helped to populate, feed and form the boundaries of the Jewish state for the past 100 years.

As Israel has passed the centennial mark of settlement (1882-1982), the length and breadth of the land of our forebears reflects the drastic change which has taken place. No less than 1,000 settlements today dot Israel's landscape.

New immigrants from all corners of the world have joined in a united effort, their toil and sweat coaxing better and better crops from the land, considered by the British authorities, for example, to be uncultivable. Swamps have been drained making way for fertile fields, stones cleared and even in Israel's deserts broad patches of green break the sandy monotone.

In short, the Jews have become a people of the land.

For many years, settlements has taken high national priority, and in the past five years alone over 200 settlements have been established. The Six Day War of 1967 brought changes in the objectives of settlement policy, and new areas of land opened up to be farmed and settled. Revolutionary ways to exploit arid land were found, and new markets for Israel's agricultural exports opened new horizons.

Nine settlements — seven moshavim and two kibbutzim — were established one year ago along the new international border with Egypt in the Besor region of the Negev. Fields, saplings and many young settlers were uprooted and relocated as the Camp David agreements, requiring that Sinai sites be evacuated and turned over to the Egyptians by April 1982, were scrupulously carried out.

"We felt as if the carpet had been pulled out from under our feet when we realized our land would be turned over to Egypt," explains Danny Pasik of Kibbutz Sufa, presently relocated in the western Negev. "The move from the Sinai to our new location has not been an easy one for us to make."

Today the average age of Kibbutz Sufa's residents is under 30, but most of the members have struggled with the desert's hardships for several years. Their rewards include a fine crop of fruit, flowers and vegetables for European markets. In addition, however, they know that they are helping to forge a tight link around Israel's borders and sparsely populated regions.

In a 5-year settlement forecast, plans envision a large distribution of settlements in the Galilee, Judea, Samaria, Golan Heights, Negev, Jordan Valley, and the Gaza Strip area.

An additional population of 10,000 families is planned for rural settlement by 1988. Making its impression upon the social and economic life in the state of Israel, rural settlement continues today to enjoy priority in national planning, whether the occupational emphasis be agricultural or industrial.

Circumstances have changed, new forms of settlement have emerged, but the concept of redeeming national land through Jewish settlement has stood the test of time and remains as valid as it was a century ago.

Best wishes for a year of peace and serenity, health and happiness to our friends and neighbors and the people of Israel.

Mr. & Mrs. Ben Goldglas
Steven & Frances

Arthur & Alice Gotleib

52 Russfax Drive, Willowdale

Wish their relatives, friends & neighbors a happy and healthy New Year.

Jakob & Cyla Goldlust and Family

wish their relatives and friends a happy and healthy New Year.

Al & Sarah Goldlist and Family

wish their relatives and friends a happy and healthy New Year.

Eric & Fay Goldlist

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Irving & Paula Goldhar and Family

wish their relatives and friends a happy and healthy New Year.

Mrs. Rena Gutstadt

wishes her relatives and friends a happy and healthy New Year.

Dave & Anna Geist

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. H. Gottlieb
Bernie & Rachel Gottlieb
Anne and Marc

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Eric Gollant & Jennifer, Michelle & Jerod

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Sam Grad
Cynthia, David & Alan

9 Beaver Valley Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

Chaim & Rena Goldstein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

David & Helen Goldsilver

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. J. Gladstone and Neil

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Bill Goodman and Sons

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Rubin Goldlust

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Paul & Rose Grossman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Leonard & Helen Greenwood and Family

34 Cavotti Crescent

Wish their relatives, friends & neighbors a happy and healthy New Year.

Max & Selma Goldstein

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Irving Gold
Brian, Sherry & Patricia

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Max Grubner

108 Cocksfield Ave.

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Hitler's insanity ruled

50 years doesn't diminish memories

By
EVA BASNIZKY

This year marks 50 years since Hitler's rule started and the Nazis took over power in Germany; and 40 years since the Warsaw Ghetto revolt symbolized by the unforgettable words of 24-year-old commander Mordechai Anilewicz: "The dream of my life has been fulfilled. I have lived to see Jewish defence in all its greatness and glory." Anilewicz died with his comrades in the command bunker.

It has been a year of remembering for the Jews in Israel and abroad, commemorating historical events which had a dreadful impact on many of their lives.

With the Hitler regime coming to power on Jan. 30, 1933, a road of incomparable suffering began for the European Jews, exceeding all sorrows of the past, with the atrocities leaving few families unaffected.

Never in history had insanity been practiced with such efficiency and dedication. Never before did so many willingly follow their brutal and bloodthirsty leader.

Another event which took place half a century ago was the book-burning during the night of May 10-11, 1933 in Germany. This apparently minor occurrence nevertheless signaled in those huge fires the end of free speech in Germany. It became the starting point of what has been termed "education towards death."

Jews were intimidated and persecuted.

With the conquest of most of Europe in World War II, Hitler's henchmen set out to implement the "final solution." Poland became the main collection and extermination ground. Therefore, for many of the participants in the recent official delegation from Israel and abroad which traveled to Warsaw to pay tribute to the Jewish uprising in the Warsaw Ghetto 40 years ago, this was a journey into a dreadful past.

It also meant remembering and honoring the brave acts, against unbelievable odds, of the ghetto fighters, who took up arms and died not in the hope of victory but in the conviction that armed revolt against the Nazis symbolized the Jewish determination to fight back whatever the cost.

The Stroop Report, used as evidence at the Nuremberg Trials, kept by SS Commander Stroop, who was in charge of the total liquidation of the Warsaw Ghetto, told the story. In daily reports to his superior from April 29 to May 16, 1943, he expresses anger and surprise at the stubborn armed Jewish resistance. He notes in his final page: "180 Jews, bandist and subhumans have been destroyed. The Jewish residential quarter in Warsaw has ceased to exist. The grand action was completed at 8.15 p.m. The total proven number of captured and liquidated Jews: 56,065."

Even that did not include, in his own words, those who perished in the bunkers and sewers.

The tragedy of Warsaw starkly underlines the almost total destitution and isolation of the Jews during World War II. Help was rare and seldom. One shining example of fearless and dedicated help was Raoul Wallenberg, who managed to save up to 100,000 Jews from the death camps, while serving as a Swedish diplomat in Budapest in 1944 and 1945.

In a special session on May 9, 1983, the Knesset paid respect to his memory by honoring his 70th birthday in the presence of some of his Swedish relatives and friends.

While Jews in Israel and in the world remember the Nazi horrors and in many instances still find it difficult to cope with the past, strenuous efforts were made this year by various neo-Nazi groups and individuals, to whitewash the Hitler regime and call Auschwitz a big lie. Revisionist books refuting the Nazi crimes, appear in growing numbers in bookshops throughout the world.

There is, however, another movement at work. More and more young Germans are trying to research and understand their country's recent past. Some coming to Israel for "atonement." So not everyone agrees to sweep the 12 dark years under the carpet and remove it from German history.

As one strolls sadly down memory lane, paved with so much Jewish pain, one should perhaps recall one positive event of 50 years ago — the beginning of the big Yekke [German] immigration to Eretz Israel — those German Jews who, with the rise of Hitler, packed their books and pianos together with their clothes, and took the first available steamer to Palestine.

In their painstakingly correct way of life and their yearning for a lost culture, they gave the young Jewish population of Eretz Israel much of its music, libraries, university posts and expert medical treatment, not to speak of diligent poultry farmers and polite shopkeepers.

Many of the oldtimers are still around, wearing their jackets — grandparents now. When the last president, Yitzhak Navon, joined them for a friendly reunion, there were nostalgic tears in many eyes.

It's been 50 years since Hitler's rise to power and 40 years since the Warsaw Ghetto revolt, but the horrors of the Holocaust still remain in the minds of the victims.

Sam & Nancy Groll
17 Magpie Crescent
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
David & Libby Garshowitz and Family

Mr. & Mrs. Leon Gorendar
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

David, Gert & Jill Goldberg
64 Carscadden Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Charles Goldfinger and Sons

Mel & Tola Gotfried
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Aba & Mary Gelman and Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Barbara & Norman Gilbert
Wish all their relatives and friends a peaceful, happy and healthy New Year.

H
s . . .

Wishing all our family and friends a happy and healthy New Year.
ROSE & DAVE HALPERN
133 Torresdale Avenue

Marvin, Pauline & Morton Goldmacher
Steven & Hedy Rubel
Wish their relatives, friends & neighbors a happy and healthy New Year.

Regina & Mark Gotlib
Ian and Alan
28 Sky Acres Dr., Brantford
Wish their relatives & friends a happy and healthy New Year.

Mr. & Mrs. Moshe Gorani
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Ruth & Jack Gutholc

Louis & Helen Gula
Corinne & Jay,
Marilyn & Norman Branitsky
Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Sonia Goldlust
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Laura, Milton & Mark Greenberg
2220 Halifax Dr., Unit 911
Ottawa, Ont. K1G 2W7
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Gutenberg Family

לשנה טובה תכתבו

Even location is now in question

Garden of Eden gives growth to different views

By
DVORA WAYSMAN
JERUSALEM—

The rather whimsical story began in a British science magazine called Nature. The headline proclaimed: "Garden of Eden may have been near Afikim," which of course caused ripples at this Israeli kibbutz in the Jordan Valley. The report emanated from an article dealing with the estimated age - 700,000 years - of fossils and tools found at the nearby excavated site of Ubeidiya.

Kibbutz Afikim was quick to quote reactions in its internal newsletter, such as mothers knitting fig leaves for their families; bachelors requesting that no apples be served in the dining-room; warnings against poisonous snakes; and watchmen being posted at the gates with flaming swords and wings.

But all joking aside, what do we really know about the Garden of Eden? It is described with great beauty in Genesis as part of the story of creation - a garden planted by the Lord and the first dwelling place of Adam and Eve. The name "Eden" is Sumerian and means "plain."

In the Midrash Hagadol, it states: "Eden is a unique place on earth, but no creature is permitted to know its exact location. In the future, during the Messianic period, God will reveal to Israel the path to Eden....Just as heaven is lined with rows of stars, so the Garden of Eden is lined with rows of the righteous who shine like the stars."

There is much to learn from the biblical story, with regard to the profound psychology of temptation and conscience. It shows the beginning, to progress and the culmination of temptation, and the consequences of sin. It has been written: "Every man who knows his own heart knows that the story is true; it is the story of his own fall. Adam is man, and his story is ours."

Contrary to popular belief, there is no difficulty in reconciling the creation story with Darwin's theory of evolution. It really is unimportant if the narrative is literal or figurative - Judaism admits that the Bible often conveys deep truths of life and conduct by means of allegory. The rabbis often taught by parables and eminent Jewish thinkers like Maimonides and Nachmanides interpret this chapter as a parable, with the serpent and the personification of man's sinful tendencies - the yetzer hara, the evil inclination.

According to the theory of evolution, the long, slow climb from the amoeba to man took place over millions of years. In the literal interpretation of Genesis, all things were created in six days, less than six thousand years ago, and man came "from the dust of the earth."

There is no need for the religious to worry that the theory of evolution degrades man. Man can feel humble (and humility is a virtue) because his origins are lowly. Yet at the same time he can be proud of his uniqueness as the culmination of evolution:

"What is man, that Thou art mindful of him?
And the son of man, that Thou thinkest of him?
Yet Thou has made him but little lower than the angels
And hast crowned him with glory and honour."
(Psalms 8:5-6)

What Jews must remember, even in the process of evolution, is that God planned the creative activity. God was responsible for both the arrival and survival of the species. A man of faith is not prevented by new theories of scientific discoveries from seeing the hand of the Maker in all His works.

The Garden of Eden led to different interpretations in Jewish and Christian doctrine. The latter subscribe to Original Sin, accompanied by Vilification of Woman as the author of death and all earthly woes. Judaism rejects this, believing man was always mortal and death did not enter the world through Eve's transgression. "My God, the **soul which Thou hast** given me is pure" Jews pray every day.

Instead of the Fall of Man, we preach the Rise of Man...each age being capable of reaching the highest peaks of a moral and spiritual life. "There is no generation without its Abraham, Moses or Samuel," says the Midrash.

Whether Nature Magazine has correctly identified the site of the Garden of Eden or not, the kibbutzniks of Afikim have the last word. They maintain: "We always knew that we lived in Paradise!"

Was this how the Garden of Eden looked? This scene is within walking distance of Afikim, near a local water source which the Arabs called "um juni" [mother of my strength]. [WZPS photo]

MAX & MARY HAIN
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Max Helis
wish their relatives and friends a happy and healthy New Year.

Renee Holzman
Harry & Judy Cohen (Holzman)
wish their relatives and friends a happy and healthy New Year.

Martin & Lila Halberstadt
Mark & Brenda, Barbara, Jeffrey & Robyn
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Herman Family
4 Dellbank Rd.

Sam & Marlene Hait
Michael, Elizabeth & Sarah
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Bonnie & Sheldon Hoppe

Jack & Heddy Hoflich
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rose & Max Herman
171 Kennard Avenue, Downsview, Ont.
Best wishes to our children, grandchildren, relatives and friends.
May G-d bless you with good health, happiness and joy for the New Year.

Joseph & Esther Hayeems
Eran and Karen
133 Charlton Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Carl & Rose Heiferling and Sons

Mr. & Mrs. Leon Herdberg
22 Edinburgh Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Nick and Magda Hilf
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
The Henechowicz Family
123 Westgate Blvd.

Al & Helen Herson
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
The Hefner Family
17 Krieger Crescent

I s . . .

Wishing all our family and friends a happy and healthy New Year.
Pnina & Larry Igra
101 Acton Ave., Downsview

Mr. & Mrs. David Igra and Irwin
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Larry Iskov
Howie & Rachel
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Philip & Esther Iskov

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

The Ingber Family

61 Prince Charles Drive

Mr. & Mrs. Joseph Isakow and Children

10 Barksdale Ave.

Wish their relatives, friends & neighbors a happy and healthy New Year.

Bianca Israeli and Children

Wish all their relatives and friends a peaceful, happy and healthy New Year.

HENRY & FRANCES ISKOV

wish their relatives and friends a happy and healthy New Year.

J s . . .

CANTOR H. JACOBS
6000 Bathurst Street

Wishes a happy New Year to his children and all relatives.

Special greetings to Rabbi Lerner and all the Rabbis and Cantors. To the President, Vice-President and all Officers and Members of the Pride of Israel Synagogue and Choir. All Officers and Members of the Keltzer Society and Shul and all my friends and their families.

KTIVA VACHATIMA TOVAH

Dr. & Mrs. A. Jesin

Dr. & Mrs. P. Jesin

and Families

Wish their relatives, friends & neighbors a happy and healthy New Year.

Noah & Fela Jacobs

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Lottie Jutkiewicz

535 Sheppard Avenue West

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Bonnie & Alan Jaskolka Jeffrey, Michael & Bryan

Nathan & Helen Jacobs

41 Blue Forest Drive

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Marshall & Esther Jubas

wish their relatives and friends a happy and healthy New Year.

Harvey & Carole Jacobson Tandy, Pamela and Matthew

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Dave Jacobs and Son

160 Clanton Park Road

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wolf & Fela Jaskolka

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

K s . . .

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS TO OUR CHILDREN, MACHATONIM, RELATIVES, FRIENDS AND THE PEOPLE OF ISRAEL.

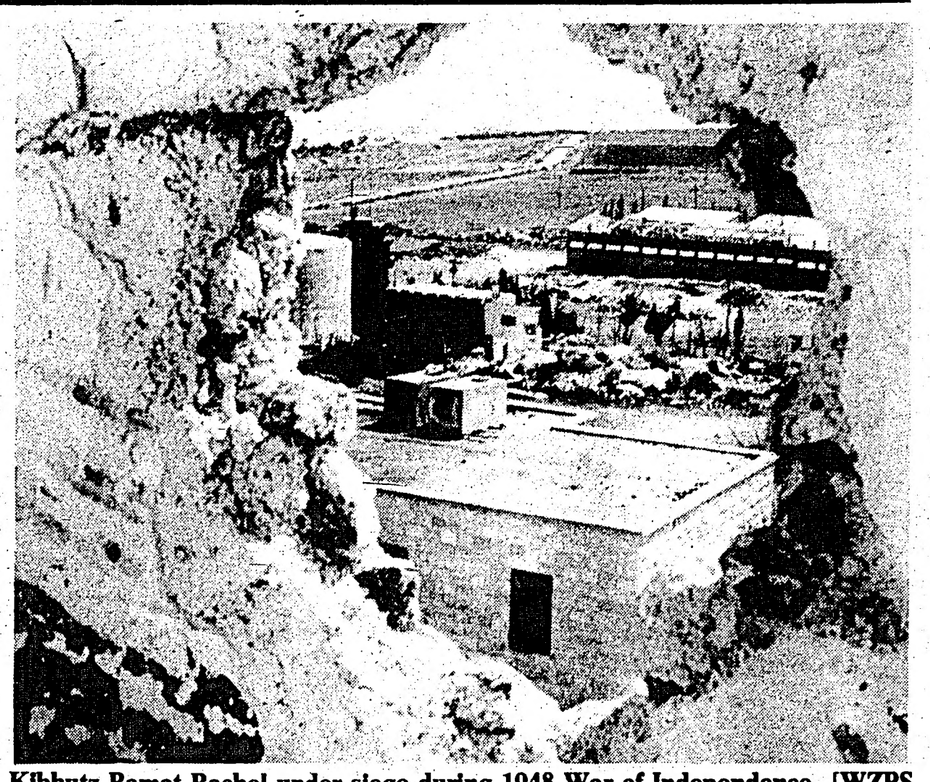
Joe & Jean Kichler

Victor & Syma Kosher

Best wishes to our children, grandson, friends and relatives for a happy, healthy & peaceful New Year.

Helen Krieser
Regina & Robert Lee

wish their relatives and friends a happy and healthy New Year.



Kibbutz Ramat Rachel under siege during 1948 War of Independence. [WZPS photo]

Crushing setbacks don't deter kibbutz

By
JANET MOSHE

BETHLEHEM— The picturesque fields of Kibbutz Ramat Rachel appear to be in danger of encroaching urbanization, with their orchards looking like the only thing halting Jerusalem's growth.

Chances are the hardy members of the kibbutz will succeed in preserving their rural lifestyle - their perseverance is indeed almost legendary in Israel's history.

Founded on 90 dunams of rock in 1926, Kibbutz Ramat Rachel (the Heights of Rachel) overlooks the biblical road to Bethlehem and the burial place of Jacob's beloved wife Rachel. In the early 1920s, it seemed hardly possible to eke out an agricultural existence for 70 members with no arable soil or any water supply. Surrounded by Bedouin and Arab villagers, the settlement was just beginning when, in 1929, Arab rioters burned the kibbutz to the ground.

Rebuilding the homes and dining room was top priority, and in addition to communal buildings, a cow shed and chicken coops, the settlers started a bakery and a laundry to serve nearby Jerusalem. "By the mid-40s we had grown to almost 300 people," says Moshe Katz, a 50-year veteran of kibbutz life. Today, the keeper of Ramat Rachel's extensive archives, 70-year-old Katz vividly remembers the War of Independence.

"In May of 1948, we were under siege, and heavy Arab attacks destroyed many of our buildings once again," recalls Katz. On Saturday, May 22, 60 defenders of Ramat Rachel were attacked by 500 Arab troops. "The Gush Etzion settlements had fallen only days before in the south, and the road to Jerusalem was almost open to enemy forces - only Ramat Rachel stood in their path. In a massive attack, the Egyptians were joined by Jordanian soldiers from the east and Iraqi troops from the west as they advanced on Ramat Rachel."

Ammunition, food and water, already in dangerously low supply, were depleted in a 13-hour battle, and 14 of the kibbutz defenders were killed.

Almost all the survivors were badly injured. The entire settlement was rubble after the arduous battle, but the site changed hands six times as Israeli forces time and time again won, lost and re-won this important stronghold, despite high casualties.

As the War of Independence raged on throughout the country, the once flourishing kibbutz lay in ruins. "The ruins of the colony are the most terrible I have seen in all Palestine," reported I.F Stone in the Jerusalem Post shortly after the battle. "The stink of death lies over its ruined cow barn, its wrecked homes, and the famous laundry and bakery that served Jerusalem. Here in this ruined kibbutz, Jerusalem was saved. For if Ramat Rachel had not held, the Egyptians might have entered the city from the south and made junction with the Arab Legion force battering it from east and north."

With the war won, 40 members came back to the site. Land was purchased and the site and farm redeveloped. But on June 5, 1967, enemy shelling once again took its toll. "A direct hit by a Jordanian shell destroyed the kibbutz dining room," Katz recalls. Despite the sound defeat of the Jordanians, the Israeli forces and the kibbutz suffered heavy losses. Altogether, 30 Israeli soldiers and 11 kibbutzniks were killed in the Six Day War.

Once again the survivors of Ramat Rachel pulled themselves together. The settlement's fourth dining room was constructed. Israeli kibbutz groups settled in Ramat Rachel, and it has become home for young pioneers from all over the country.

Today, more than 100 members and 135 children live at Ramat Rachel.

A sparkling swimming pool, open to visitors, overlooks the terraced Hebron Hills. Tourists of all kinds are accommodated at the kibbutz. Bungalows, a youth hostel and a guest house have been built out of the original living quarters that were bombed in 1948, and visitors from many places and walks of life flock to this quiet resort in the hills so close to Jerusalem.

If one looks past the hustle and bustle of this modern kibbutz, Israel's legendary resilience can be seen. Destroyed more than once, Ramat Rachel, like the state itself, always recovered and emerged to live again, remembering its past but concentrating on the future.

Sally & Louis Korn and Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Elaine Kirshen

We wish our children, grandchildren, relatives, machatonim and friends a Happy, Healthy & Peaceful holiday.

לשנה טובה תכתבו

Haifa centre has remarkable record in helping children with Dyslexia

By
CARL ALPERT

HAIFA —

It has been said many times that Israel's most precious natural resource is the brain power of its population, and none of it should be permitted to go to waste. Giant steps have been taken in the direction of salvaging this resource among children who suffer from economic, social and cultural disadvantagement.

Latent talents that might otherwise never have been discovered, and native abilities that might never have been given opportunities to display themselves, are saved and constitute priceless additions to the national wealth — not to speak in terms of the salvaging of human personalities.

Great efforts are also being made to meet the problems of children who, because of physical illness or mental deficiencies of one kind or another, need assistance to lift them out of the category of social pariahs, and help them find a place in the complex of daily life commensurate with their admittedly limited capacities.

Last week I visited a small but vibrantly progressive institution here in Haifa which carries the not very dramatic name of Child Centre for the Improvement of Learning Abilities. The Centre caters to a type of need which has hitherto been to a large extent unrecognized.

Some children, it has been noticed, are very slow learners in every way; they may come from the homes of intellectuals or working classes, but their common characteristic is slow learning.

They fall behind from the very first grades in school, then lag even further behind in subsequent years, and are soon marked by stigmas and unkind epithets. The result is the warping of character, and the gradual destruction of the whole personality and its ability to lead a normal life.

The brain defect known as Dyslexia, which impairs the ability to read, is well known and much progress has been made in combating it. But difficulties caused by minimal brain damage (MBD), very likely neurological in nature, have not received adequate attention. The dedicated staff of the Centre here has been grappling with the problem for the past six years and can chalk up a record of amazing achievement.

The children enrolled at the centre attend regular schools with their neighbors and friends, but come here in the afternoons for the special drilling which each requires on an individual basis. There are no classes. All instruction is on a one-to-one basis, and each teacher concentrates on improving the learning ability, or overcoming the particular deficiency once that has been established.

It has been estimated that up to 15% of children suffer from some degree of learning disability. If the difficulty is not pinpointed early, the victims become tagged as backward, or stupid, and as a result, frequently develop anti-social or aggressive tendencies.

Dganit Hadda, a psychologist and educator who heads the centre, told us that the broad principles of the school centre around the three "ins": individual attention, integration with home and school and intensive exercises. We went from room to room and from cubicle to cubicle, observing the program in action.

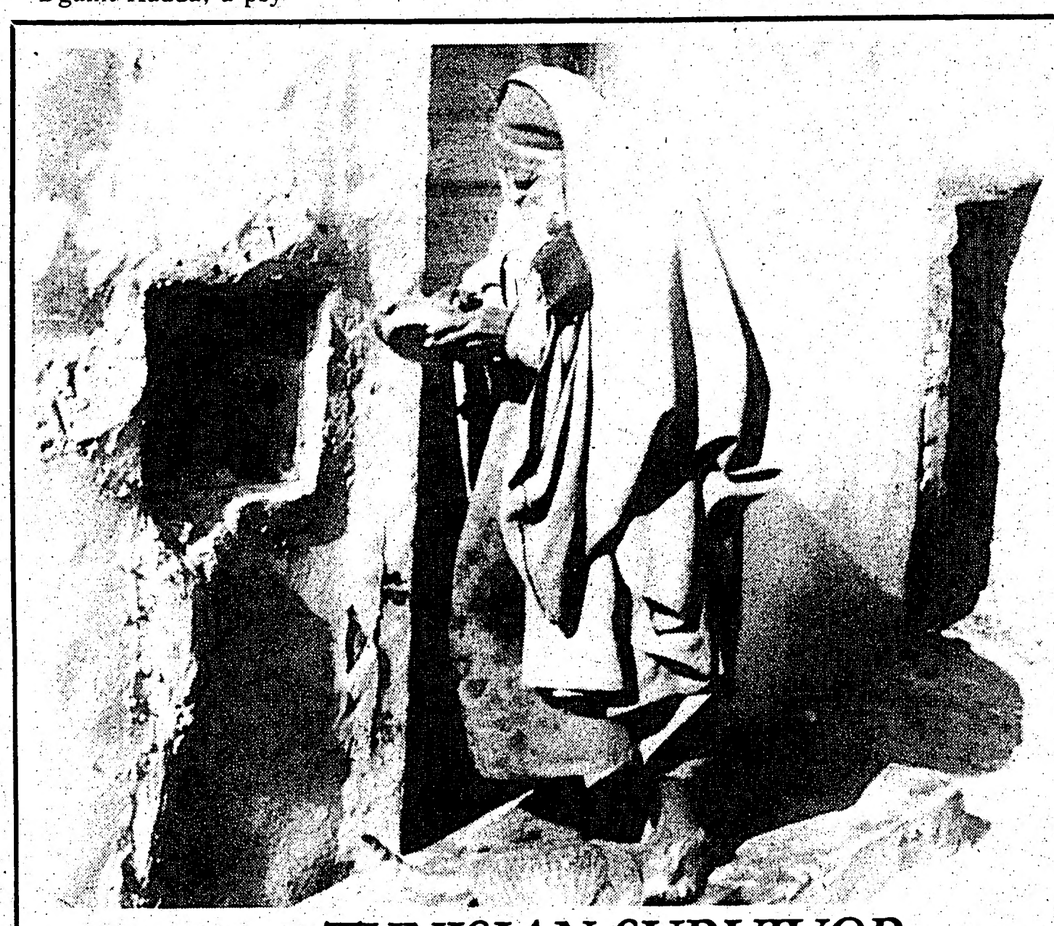
It was always one teacher working with one child. In one place concentration on numbers; in another the drawing of lines; elsewhere simple eye movements. There are almost a hundred different types of weaknesses which have been identified. Once these are overcome, and the child is put back into the mainstream of normal life, he can continue regular schooling with his peers. We say "he" because 90% of the enrolment at the centre is boys.

An old stone house in downtown Haifa has been placed at the disposal of the centre, and both the municipality and the ministry of education participate to an extent in the budget. The rest comes from contributions or free-will offerings of parents, since the tuition fee is uniformly set at a symbolic token payment, so no one need be turned away for lack of means. There is a waiting list to get in.

How early can the abnormalcy be detected, so that steps can be taken in time? This is not known, and the staff hopes to get funds to do a study of the subject.

In the meantime, the centre has set 6 as the age for acceptance, since by that time the defect can be identified. There are many other needs as well, particularly for special equipment.

The Child Centre for the Improvement of Learning Abilities is located at 16 Lohamei Hagettaot St. in Haifa.



TUNISIAN SURVIVOR

An elderly Jew feeds his cat outside his home in Tunis, Tunisia. He is one of 4,500 Jews remaining out of a community that once numbered 100,000. Like many other Tunisian Jews, he receives food, clothing, and other assistance through the American Jewish Joint Distribution Committee, which serves an estimated 500,000 needy Jews throughout the world. [Religious News Service Photo]

Mrs. Sally Koffman
and son Allen Koffman
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Aron Kalisz
and Claude
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Rita & Tom Kolin

Mr. Leo & Freda Kon
332 Hillhurst Boulevard
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Al & Rivka Kochen
and Evy

Morris & Esther Kott
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Mrs. Toby Krieger
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Milton & Ann Kahn
Linda, Susan & Robert
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Krossel Family
142 Shelborne Avenue

Harry & Rachel Kaplan
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Edie Kalb
Lisa & Brian
wish their relatives and friends a happy and healthy New Year.

David & Nacia Kaczka
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Max Koffman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Aby & Toby Kohl
Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Harry Kranc
Phyllis, Benjie, Steven & Joel
wish their relatives and friends a happy and healthy New Year.

Morris & Syma Katz
128 Searle Avenue
wish their relatives and friends a happy and healthy New Year.

Aranka & Fred Kolin
100 Canyon Ave.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Solomon & Bronia Kliger
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

International career launched

Losing effort becomes a winner for Israeli singer

By
SHIMON BEN NOACH

TEL AVIV —

It is often said that every competition has only one winner and many losers. But while Israeli singer Ofra Haza took second place in this year's Eurovision song contest, the performance could hardly be described as a losing one.

It was the perfect showcase for Haza to launch her international career. Twenty nations were represented at Munich in April and the songs were beamed live by television to some hundred millions of viewers throughout Europe.

Haza's effervescence and stunning looks, not to mention her attractive rendering of the song Am Yisrael Chai (the people of Israel lives), were clearly a big hit. Show business entrepreneurs from all over Europe strove to sign up the 24-year-old Israeli from Tel Aviv's poor Hatikvah quarter.

Within a month of the competition, Haza had toured Belgium and Holland and had bookings for Germany, Austria and France. In Norway she is due to appear with actress Julie Andrews in a special charity benefit for the International Red Cross.

All this glamour and glitter is a far cry from Haza's humble origins in one of Tel Aviv's toughest neighborhoods. Her parents came to Israel from the Yemen in 1920 and Ofra is the youngest of 10 children, having seven sisters and two brothers. As a child she was always talented and when she was 12 she took up theatre and music at a local workshop.

Quickly became local idol

In the army she served in an armored corps rather than an entertainment troupe, but renewed her singing career immediately afterwards. She experienced success after success, quickly becoming a local idol. The chance to extend her popularity beyond Israel's borders came last February when she triumphed in the national song festival and advanced to the major competition in Germany.

From the start it was clear that the song's lyrics, "The people of Israel lives," could be interpreted as a political statement by the other countries of Europe who would eventually be asked to vote on the song's merits.

Haza's fears on this score were confirmed before the contest. "A lot of delegations told me they thought the song was a political one," she says. "Because of this I was surprised to come second. With Israel's lack of popularity after the war in Lebanon I would have been happy with sixth place."

Indeed there was a deliberate motivation in selecting the lyrics. Ehud Manor who wrote the words knew in advance that the song would be sung in Munich where the "bier kellers" once rang with the songs of the Nazis. Thus for him the chorus was a celebration of defiance against the Nazis' failure to complete their final solution. At the same time Avi Toledano, who wrote the tune, had selected a lively melody to counter a mood of depression in Israel felt by many following the war in Lebanon.

Clearly most nations voted according to artistic merits with Luxembourg just beating Israel. But because neither Turkey nor Cyprus gave Israel a single point there was a feeling in Israel that political prejudices had cost Haza a well deserved victory.

Haza did receive strong hints from both the Turkish and Cypriot delegations in Germany that strict instructions had been given that no votes were to be awarded to Israel. If this was the case then Israel, which finished only six points behind Luxembourg, was indeed robbed of victory by a political conspiracy.

Singer Ofra Haza

However, Haza is not the type to cry over spilled milk. "Victory would have been a great boost to my career," she explains, "but I don't think it will make any difference to my long term success or failure. Many previous winners of the competition have now sunk into obscurity, while others who finished nowhere are still going strong."

The highlight of Haza's performances on her tour of Europe is, of course, the song that came so close to winning. The English translation of the song has depoliticized the lyrics with the chorus of "chai, chai, chai, am Yisrael chai" (live, live, live, the people of Israel lives) becoming "high, high, high, higher than the sky," other lines on Jewish continuity have also been rewritten.

Haza asserts that her future is in Israel where she is soon set to star in a television spectacular. Happy with her international success, it is Israel which remains her home and her goal. She is first and foremost an Israeli.

"At the end of the day I'm more interested in the simpler aspects of singing," she says. "If my songs give people pleasure then that's what counts. If my songs also bring me fame and fortune then that's a fantastic bonus."

Dr. & Mrs. Tom Kohn
Dennis, Dina & Aviva
wish their relatives and friends a happy and healthy New Year.

Rudy, Gertie & Jerry Krueger
37 Palm Drive, Downsview
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Betty & Izzy Kirshenbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.
שנת שלום

MARA, EUGENE & LEON KATZ
wish their friends a happy and healthy New Year.

Mr. & Mrs. David Kamchi
Allan & Sheila
wish their relatives and friends a happy and healthy New Year.

Sam & Rivka Kreuzer
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Izzy & Fern Kutnowski
Wish their relatives, friends & neighbors a happy and healthy New Year.

Joseph & Bertha Kerbel
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Michael, Sonia, Helen & Mark Kafka
Gloria, Iky & Dana Rahat
Wish their relatives, friends & neighbors a happy and healthy New Year.

Dan & Frances Klinger and Sons
wish their relatives and friends a happy and healthy New Year.

Ruth Kerbel and Family
wish their relatives and friends a happy and healthy New Year.

Eleck & Irene Kochen and Family
38 Fontainbleau Dr.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mrs. Fay Kolinsky
Mr. & Mrs. Louis Szikla and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mrs. Rose Krieser and Family
19 Bayhampton Court
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Endre Klein and Sons
45 Arlstan Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Martin & Edith Klein and Family
wish their relatives and friends a happy and healthy New Year.

Irving & Helen Kofsky
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Eli & Slawa Kupinsky
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Frank Katz and Mr. Schwartzberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sol & Sheila Kafka and Norman
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Koltun Family

Mr. & Mrs. Morris Kazman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Sam & Rita Kenigsberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Charles Kershenberg

wish their relatives and friends a happy and healthy New Year.

Marsha, Shawn & Marc Klerer

Wish their relatives, friends & neighbors a happy and healthy New Year.

L s...

Mr. & Mrs. Fred Leiser

wish their relatives and friends a happy and healthy New Year.

Irving & Frida Lebovici

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Simon, Sarah & Fran Laski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

SAM, SOPHIE & ALLAN LAND

wish their relatives and friends a happy and healthy New Year.

Laurie & David Leifer and Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Anshel Lebowitz Chaim & Shlomie

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mrs. Rose Laist

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Irving & Sandra Lindzon Robyn, Howard & Fern

Max, Myna & Carole Lazer

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Fay & Roman Lichtblau and Sally

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Henry & Felicia Lieberman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joseph & Sarah Lupka Bill & Roland

382 Ellerslie Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Joe Lazar and Sam

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. M Lipson and Helen

19 Clanton Court, Downsview

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sonia & Ben Lant and Michael

wish all their relatives & friends a peaceful, happy & healthy New Year.

Saul & Fela Lichtblau Rena, Hartley & Mark

71 Charlton Blvd.

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Rose Luftig and Family

56 Timberlane Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Program offers overeaters chance to trim tummies

By JOYCE SINGER

TORONTO — January, 1960, is a significant date for thousands of overweight people in North America, for it marked the first meeting of Overeaters Anonymous in the trendsetting state of California.

Started by a Jewish woman known only as Rozanne, the program was patterned on the highly successful Alcoholics Anonymous organization, which has helped untold numbers of compulsive drinkers break their habit.

Overeaters Anonymous (OA) is not a diet club and has no official leaders, but operates on a buddy system called SPONSORSHIP.

The foundation of this unusual fellowship is the 12-step program "borrowed" from AA, which helps its members to achieve and maintain abstinence.

The only requirement for membership is a desire to stop eating compulsively.

The first and most important step is to walk into an OA meeting, admitting your powerlessness to control your eating.

Subsequent steps deal with hope, faith, courage, integrity willingness, humility, brotherly love, discipline, perseverance, spirituality and active participation in the program.

Riva walked through the doors of OA in January of 1980. She was new to Toronto, had few friends in the city, and felt an overwhelming loneliness. In the previous 10 months since her arrival in Toronto, she had put on 25 pounds. At 5 ft. 2, being almost 150 pounds was a burden.

"I was totally unhappy," says Riva. "I felt unsettled. My life was going nowhere in a hurry and I had to cope with a major weight gain as well.

"My first impression of OA? Well, I wanted what everyone else had — that sense of belonging. The constructive things that people were doing with their lives was amazing.

"My main concern was that I am basically very lazy. I could never diet for more than a day. Actually, I never really got through even one day dieting.

"A doctor had told me I could potentially get quite heavy according to my build and put me on diet pills. After flying around the office for a few days and almost losing my job, I stopped taking those pills.

"As far as diet clubs are concerned, I went to one meeting and when they started to talk about calories and food measuring... Well I wasn't about to get involved in something as complicated (for me) as that. I know myself. I get all excited about a project and then soon after, I drop out.

"I admit I've been in and out of the OA program but I know it's the answer.

"That's why for me, OA is a pleasure. I don't have to concern myself with calories, or any of that technical jargon. The first thing that I was asked to do was to be honest with myself and identify my binge foods.

"Well, I am a junk food junkie. Until OA I lived only on frozen, canned or restaurant foods. I learned how to cook and what a nutritionally balanced meal consists of.

"Best of all, I am happier, for the most part, than I've ever been. I have lost over 20 pounds, made friends with some very special people and, more important, I've begun to accept myself."

Riva's story is typical of most people who join the program. A low sense of self-esteem plus a food compulsion make for a miserable existence. The single most important benefit of the OA program is the relief that one is not alone with the problem.

There are OA meetings across Canada and around the world. For more information call or write the OA head office at 416-929-5361. The office is located 175 St. Clair W., in Toronto.

Terrorists taken by U.S. navy

By CARL ALPERT

JERUSALEM — Alarmed by reports of Arab terrorist activity, the U.S. state department ordered the U.S. Navy to take appropriate action, and as a result a unit of the Mediterranean fleet put into port in the Holy Land. An armed force came ashore, saw to it that the terrorists were apprehended and imprisoned, and provided arms and ammunition to the peaceful citizenry.

The above is no fanciful prediction of what might happen, but a factual account of what did happen here in the year 1854. I have in my possession copies of the U.S. Naval documents, extracts from the ship's log of the task force vessel and other authenticating material.

News that Bedouin marauders were terrorizing American citizens permanently residing in Palestine led to this historic act of "armed intervention." On June 3, 1854, the U.S. war vessel, S.S. Levant, dropped anchor in Jaffa harbor and a task force came ashore. The offending Arabs were located, hailed before a Turkish court and imprisoned.

The American commander told the authorities he would hold them responsible if there was any further repetition of terrorism, and he promised to pay return visits three or four times a year to make sure the peace was kept.

In his ship's log Captain Turner recorded further details: "The vicinities of both Jaffa and Jerusalem are visited now and then by small bands of Bedouins from the desert, who make inroads sometimes to the walls of the cities, stealing and plundering whatever comes in their way.

"One of the American families living about four miles from Jaffa expressed apprehension of an attack from them, and begged that I would supply them with some means of defence. I without hesitation sent them a few Halls' carbines with the necessary ammunition which, with what they have, will be enough to keep off the Bedouins who come in very small numbers and are very great cowards . . ."

Further confirmation of the incident was reported by Warder Cresson, an American convert to Judaism, who wrote of the visit in The Occident, an American Jewish periodical published in Philadelphia.

Cresson was pleased with the help which, he said, "rendered a most signal service and benefit to the American party located near Jaffa, who had been disturbed and driven off their settlement two or three times."

And he added: "We would most respectfully solicit the protection of the President and government of the United States of America, especially during our infancy; and there is no doubt but that we would succeed in our all-important undertaking, and most important it is to the future welfare of our poor brethren in the Holy Land."

Cresson's pre-Bilu settlement came naught. I don't know if Captain Turner kept his promise to return for more frequent visits, but the armed intervention of an American naval unit, albeit on a very modest scale, remains one of the curiosa in the history of the relationship between the United States and the Holy Land.

לשנה טובה תכתבו

Zacks' collection includes Picasso and Chagall

"Hausfrau" reigns as the queen of Israel's art world

By
FRANK RASKY

JERUSALEM —

"I'm just a hausfrau now," she murmured, as she offered me a plate of freshly baked poppy-seed cookies and a hot cup of tea.

She paused reflectively. "Just an ordinary hausfrau," she added, "living quietly in the centre of the world."

We both smiled at that gentle jibe at herself. For Ayala Ben-Tovim Fleg Zacks Abramov is about as ordinary a housewife as the Queen Mother.

She's in her 70s now, and a whole decade has passed since the death of her husband, Samuel Jacob Zacks, the Toronto gold mining titan, patron of the arts, and onetime president of the Zionist Organization of Canada.

He died in 1970, a few days after leaving the multimillion-dollar Sam and Ayala Zacks collection to the Art Gallery of Ontario, stipulating that half of it was to be on permanent loan to Israel's museums in Tel Aviv and his wife's native city of Jerusalem.

It is truly a fabulous collection, whose 385 works reflect the taste and vision of a husband-and-wife team who, since their marriage in 1947, amassed some of the world's outstanding expressionist art treasures of the early 20th century.

And an exhibition is currently on display here and in tel Aviv.

Among their 285 European paintings, drawings and sculpture are masterpieces by such great names as Pablo Picasso, Marc Chagall, Henry Moore, Auguste Rodin, Paul Gauguin, Paul Klee, Jean Arp, Wassily Kandinsky, Henri Matisse, Jean Baptiste Corot, Georges Rouault, Edgar Degas, Camille Pissarro, Jacques Lipchitz, Maurice Utrillo, Eugene Delacroix and Salvador Dali.

No less precious are 100 Canadian works, indicating that the Zacks were pioneer supporters of our post World War II avant-garde artists at a time when they were struggling for recognition. They include major pieces by Riopelle, Etrog, Jack Bush, Ronald Bloore, Paul-Emile Borduas, Michael Snow and Harold Town.

A notable canvas in the collection is a portrait of Ayala Zacks painted by Yossef Zaritsky, the Russian-born Israeli artist.

She is depicted as a regal figure, with long, strong fingers, an aureole of blondish-grey hair crowning a graceful yet powerfully aristocratic face.

She apparently posed for it about six years before her newmarriage, in 1976, to Shneor Zalman Abramov, a retired Israeli lawyer, historian and former member of Israel's Knesset.

She lives with him in an opulent penthouse condominium in Jerusalem, surrounded by magnificent paintings, where she reigns as a sort of dowager queen of Israel's art world.

But she would be the first to disclaim that title, even though she has earned the status. She has long served on the acquisitions committee of the Tel Aviv Museum. She founded the Hazor Museum at Israel's Kibbutz Ayelet Hashahar.

She established the History of Art Fund for guest professors at Hebrew University in Jerusalem. And she plays hostess to renowned art scholars at her Tuesday At-Home Evenings devoted to erudite talk and entertainment.

Nevertheless, unlike most art patrons, she is remarkably modest about her generosity, shunning the role of Lady Bountiful. As Nehama Guralnik, curator of European and American Art at Tel Aviv Museum, told me, "She genuinely believes in performing a mitzvah in the Jewish tradition — to give without anyone knowing where it came from."

She avoids publicity.

She agreed to receive me, not as a press interviewer, but only because I brought news from her friends, Ben and Yael Dunkelman, the Toronto art collectors.

Dressed in an elegant pink and red housegown, guarded by her snappy little French poodle, with an attentive houseboy discreetly pouring tea, she chatted amiably about mutual Canadian friends, famous artists she has known, and, above all, her love for Sam Zacks.

He was 43 when they were married. He was a brilliant graduate of both Queen's University in Kingston and Harvard. He worked as a financial journalist for the Globe and Mail and Financial Post. Eventually he made his fortune by grubstaking the prospectors who discovered the riches of the Cochenour Willans gold mine in Red Lake, Ont.

She was a fourth-generation Israeli, who studied art at Columbia University in New York, and later in Paris, where she lived for 14 years with her first husband.

I asked her: "Why did you move to Canada?"

"Because each woman's country is her man," she answered simply. "I fell in love with Sam when we met in Europe. I followed him to Toronto. And we had a good life together. He told me wonderful stories about the colorful prospectors he knew in north Ontario. I'm sorry I never met most of them."

She denies the claim of some contemporaries that Zacks was a diamond in the rough polished by her social graces.

"I suppose I taught Sam a little about the French schools of modern art," she acknowledges. "But he caught on fast. He was soon as knowledgeable as myself.

Ayala Zacks Abramov

"Sam had an encyclopedic memory and was an avid reader. For most of the night, he would absorb quantities of information, not only about art, but archeology, economics, history, politics, sports, and theatre. He was essentially an explorer, with a mind that loved roving in all fields."

But art, she says, became a primary passion. He began painting after office hours and during weekends. And she speaks fondly of the expeditions they made to examine primitive art in Mexico, Egypt, Greece and Iran.

"We were lucky to begin acquiring beautiful things before art-collecting became a highly competitive financial game," she says. "We never speculated in art as an investment. For us it was a means of beautifying life."

And ultimately collecting undiscovered but gifted artists was as thrilling as collecting art masterworks. As for celebrated artists she has known, she says the geniuses seemed to have one thing in common: "a childlike quality."

It was certainly true of Picasso, whom she met in Paris. "He was playful, full of fun, and refused to engage in a serious discussion about art," she says. "He was in a holiday mood. You know what I remember most vividly about Picasso? His fiery, radiant eyes."

Henry Moore had a similar childlike quality. "He was earthy, close to the basic things of life," she recalls. "He never forgot his beginnings as a Welsh coal miner's son. Unlike some Jewish artists I've known, he had come to terms with his humble origins and he found inspiration in it."

I thought about that phrase later when I strolled through the Zacks exhibition wing in the new building of the Tel Aviv Museum. Guarding the entrance is Moore's spectacular bronze sculpture in the Zacks collection which is titled simply Woman. Moore has written that its monumental roundness and fulness symbolizes the potency of fertility goddesses — the fecund Venuses of early cultures.

It is a forceful and majestic figure, and it continues to haunt me. It reminds me, of course, of Ayala Zacks, the fertile queen of the Israeli art world, who claims to be a common hausfrau.

Shelly & Marilyn Little
Adam, Jeremy & Sari
Wish their relatives, friends & neighbors a happy and healthy New Year.

MRS. ANNIE LIBMAN
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mary Lewkowicz
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Morris & Hadassah Lukawitz and Hannah
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends
Manny & Natalie Langer and Gail
Lenna & Arnie Gross
Darlene & Larry Wronzberg

Herb & Gloria Landis and sons, Martin & Stuart
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
ARTHUR LUBLIN AND FAMILY

M s . . .

Carl & Sylvia Mahler
114 Westgate Blvd.
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

RUBEIN MILLER
155 Marlee Avenue, Apt. 2202
Wishes his relatives, friends & neighbors a happy and healthy New Year.

LEON & FELA MILLER AND CHILDREN
ROMA GRYNBERG
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Alex Mantel
3000 Bathurst St., Apt. 710
Wish all their friends a peaceful, happy and healthy New Year.

Philip & Faye Maker and Howard
wish their relatives and friends a happy and healthy New Year.

Esther & Albert Michaels
Jason, Jeffrey & Sherry
wish their relatives and friends a happy and healthy New Year.

Paula & Harry Michaels and Julius
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Harry Michaels and Julius
wish their relatives and friends a happy and healthy New Year.

Morris & Alice Macarz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. A. Markowski
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Fred & Marie Mandel
Lawrence, Joshua & Noah
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Hardliner "Moshe and a half" prefers to use soft touch

By
SIMON GRIVER

TEL AVIV —

A joke went around Israel in April about the time that Major-General Moshe Levy took up the post as the country's 12th chief of staff. "In biblical times," the joke went, "it took Moshe Rabenu (Moses) to lead us out of Egypt. But today it will need 'Moshe and a half' to get us out of Lebanon."

'Moshe and a half,' Levy's nickname, reflects his unusual height which shows him towering over all those with him in newspaper photos). It is difficult to know whether the joke reflected doubts over the army's continued presence in Lebanon, or a deep felt confidence in Levy's leadership qualities. But behind the humor is the bare fact that Levy assumed command of the Israel Defence Force at a crucial time.

The extent of Israel's push into Lebanon divided the country, so that Levy came to the fore when for the first time in Israel's history some sectors of the population were deeply critical of the role given to the army. Moreover, Levy's predecessor, Rafael Eitan, had surprised observers with his outspoken assertion that the West Bank could not be given up for security reasons.

But outside the common touch and sincerity, Eitan and Levy have little in common. Levy is a new broom with a distinctly less abrasive brush.

Moshe Arens, the defence minister, in choosing Levy, opted for prudence over impulse and a man who could bridge the rift of a divided country.

Levy lives with his wife and five children on Kibbutz Beit Alpha in the Jezreel Valley, where his wife was born — a kibbutz of the left wing Hashomer Hatzair movement, which is affiliated to Mapam.

Levy is a soldier not a politician, and although he is expected to be less hawkish than Eitan, he tends to be a hardliner rather than a dove. Though he lives on the kibbutz, he is not a member there and has no political affiliations with the settlement.

He was born in 1936 in the poverty of Tel Aviv's Shapria quarter; his parents had emigrated from Iraq three years earlier and his father ran a fruit and vegetable market in the nearby Carmel Market.

The young Levy enjoyed reading and was fascinated by his oriental roots. As a 16-year-old he worked in a bank by day and studied for his university entrance exams by night. At the Hebrew University he graduated in economics and the history of Islam.

In 1954 Levy had joined the army, originally volunteering for the crack Golani Infantry brigade and participating in the Sinai campaign of 1956. From 1963 to 1967 he served in command positions in the paratroopers, seeing combat in the Six Day war and afterwards becoming a brigade commander in the Jordan Valley.

In 1974 he joined the general staff as chief of operations, was given a tank division to command in 1976 and in 1977 became chief of IDF command facing the Jordanian border. He became deputy chief of staff during the Lebanese war when Aluf Yekutiel Adam was killed in action.

Altogether, therefore, his army career was more behind the lines than in active combat and he is a thoroughly experienced professional.

Levy remains something of an intellectual, frequently carrying a book under his arm, and is seen as a quiet professional who will lend the job a low profile.

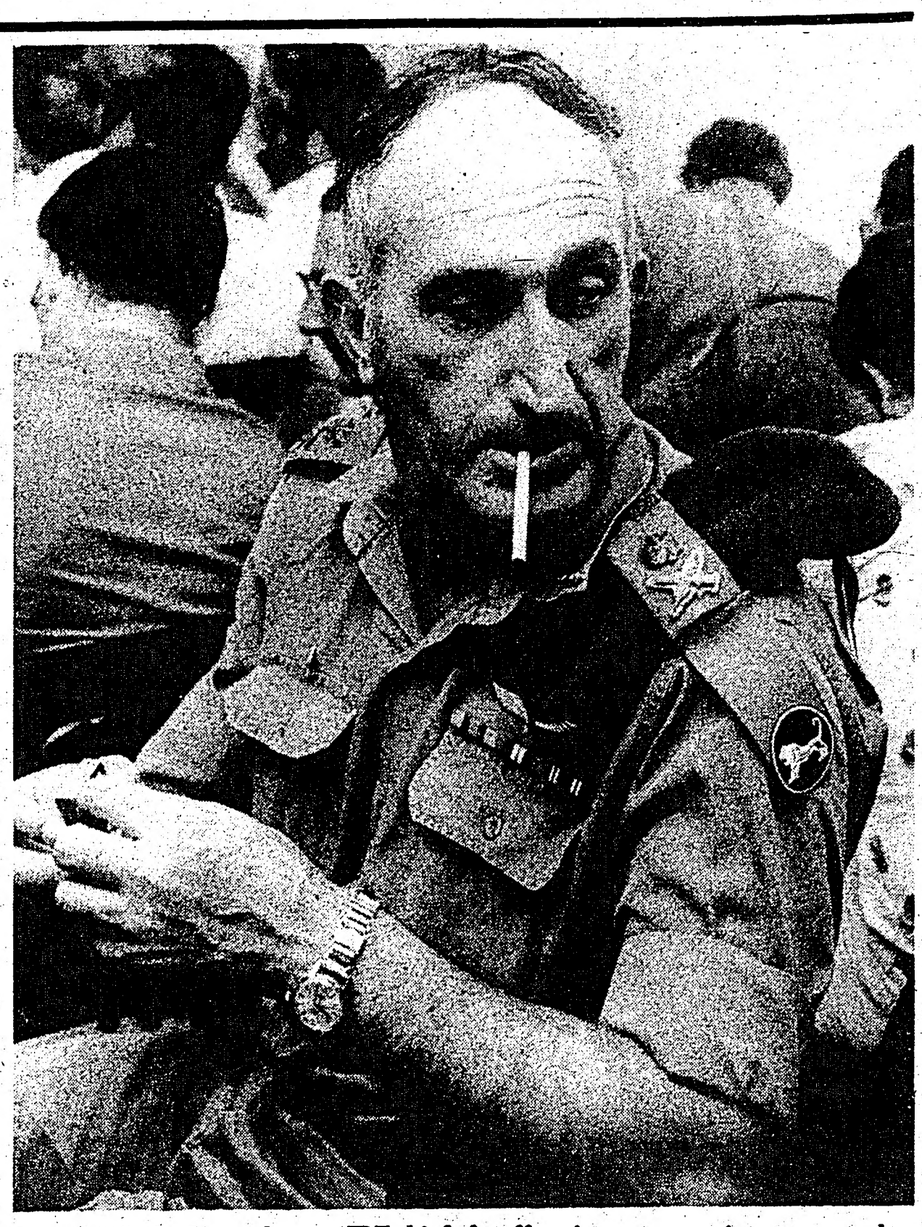
It remains to be seen whether power may transform Levy into a more outspoken personality. Is it a coincidence that one of his first actions was to abolish some of the harsher guidelines for treatment of dissident Arabs?

Levy's greatest challenge is to restore the confidence and respect of all Israelis in the institution whose unity is vital for the survival of the state. Then he really will be "Moshe and a half."

Some saw this as a political, rather than a military, statement, though Eitan responded that his predecessors had made no less political analyses in a different direction.

Eitan's attitude to Arabs in the administered territories had also aroused strong opposition, though public opinion polls after his retirement revealed that most Israelis approved of him.

Eitan was deeply respected by all for his soldiering qualities and his ability to strike up a rapport from the top with the common soldier. He also made unusual efforts in the field of education. This ability to appreciate the concerns of the rank and file soldier is shared by Levy and during the war in Lebanon he was frequently seen wandering around chatting with the soldiers in the fields. Levy prefers those that work with him to call him by his nickname "Moshe and a half."



General Moshe Levy, the new IDF chief of staff, enjoys a rare quiet moment when he was commander of the central command before taking over the top spot in the Israeli armed forces.

ESTHER MOSKOVITZ

Wishing all my family and friends a happy and healthy New Year.

Michael & Lara Marks and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mike & Lola Mietkiewicz

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Michael & Lara Marks

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Milton & Honey Mandel Saul, Wayne & Kevin

wish their relatives and friends a happy and healthy New Year.

Ilya & Sheine Mankovsky Brenda and Cynthia

wish their relatives and friends a happy and healthy New Year.

Blima & Willie Martin

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Michel and Sarah Mayer Bernie, Simmy & Karen

22 Shenstone Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

Irving & Helen Mueller

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Saba & Peretz Miransky

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Max Moneta

44 Purdon Drive

JOE & HELEN MORGAN AND FAMILY

85 Stonedene Blvd.

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. David Mendlowicz Lisa & Simon

wish their relatives and friends a happy and healthy New Year.

Wishing all my family and friends a happy and healthy New Year.

Mrs. Frances Mietkiewicz

191 Carmichael Avenue

Mr. & Mrs. L. Markus and Son

12 Sunbeam Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Jacob, Luba & Joe Mayer

14 Norcross Road

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

David & Bernice Mamid

VILMA MARTIN

100 Canyon Avenue

wishes her relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

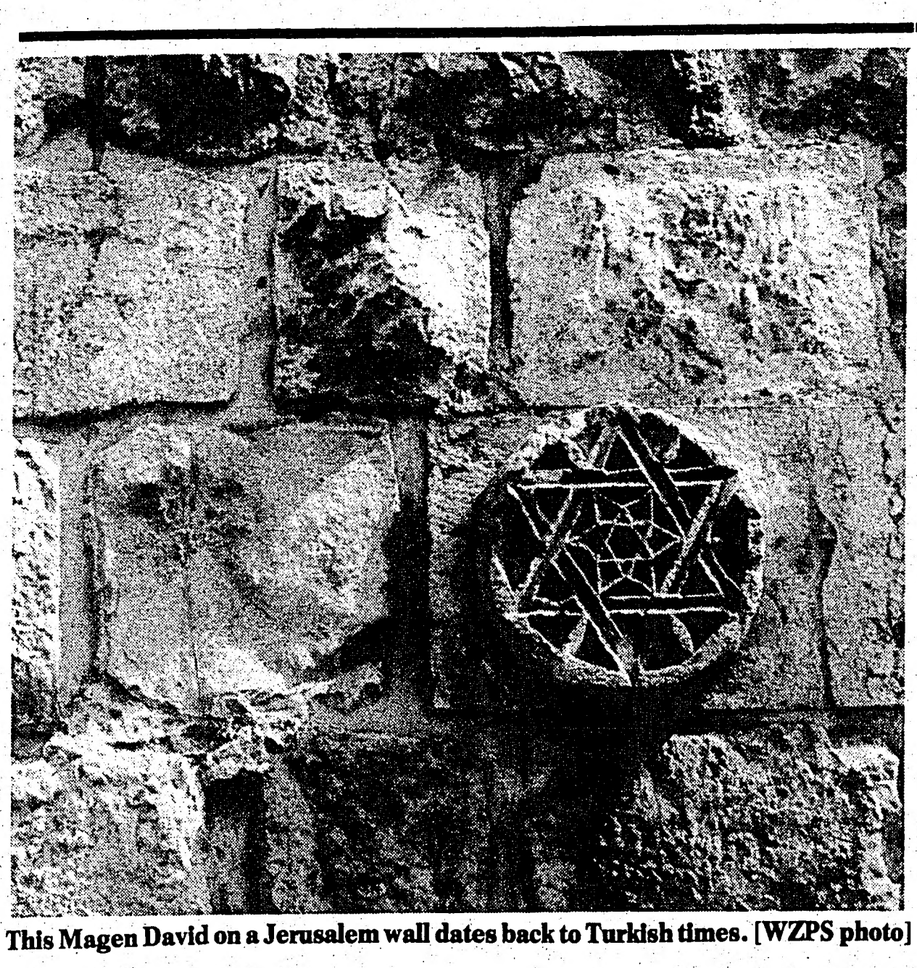
Mr. & Mrs. Alex Mishevski and Family

Mr. & Mrs. Harry Melnik and Family

22 Crossen Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו



This Magen David on a Jerusalem wall dates back to Turkish times. [WZPS photo]

The romance of Israel contains special magic

By
HERMAN WOUK

Of all that has been written about Israel, I think it is safe to say that the oldest report on it remains the best: The Holy Bible. The most striking thing about Israel now probably is that it still looks like the setting of the stories of Genesis and the Book of Kings.

Of course, there is a thriving and boisterous young republic living its life in that setting now. But when you have driven a car a little way from the modern cities; when the night has fallen and the stars shine clear; when you step out of the car and smell the pure cool night air and hear the lowing of distant cattle... at such time you are in the Land of Canaan, The Land of Promise, The Land of Abraham.

You do not read these emotions and these impressions into the landscape. They rise up to conquer and possess your soul. It is a moment of magic that leaves you never quite the same.

I am describing the romance of Israel, perhaps; although as a romancer I believe in the tough truth of such impressions. Drowning out the romance, or rather shutting it from sight as the blaze of the sun shuts up the view of the stars, there are the facts of the state.

There is the roughness and the excitement of pioneer life. There is the pride of accomplishment, of being up against raw trouble in many ways and of meeting it always with clear eyes and with hard muscles. There is the enchanting palimspses of all the different kinds of world Jewry gathered in one place: the exotic Jews from Western lands, each with their peculiar note and cultural set: the blend is strange and heady.

There is the broad spectrum of religious observance, ranging from the other-worldly absolutism of the most rigid sects through the most sophisticated yet reverent modern Judiasm of the Mizrachi workers, to the candid naturalism and humanism of the advanced thinkers who remain deeply Jewish for all their modernism.

Maybe the most striking fact about the people of Israel is that each individual seems so very important to the country. True, the people clash in factional disputes, as all peoples do; and true, their disagreements are often violent. But they are all essentially precious to each other. The young are prized and proud. The old are not discarded. Their usefulness lasts as long as their lives; and if fate makes them helpless, they are scrupulously and lovingly tended. The deep traditional humanity of the Jewish people flowers richly in Israel.

These broken impressions say so little, so very little. I always end by telling my American friends the same thing: go there yourself as soon as you can...you cannot afford to miss this miracle of our century - the land of Israel real and alive again after a lapse of 2,000 years.

Once this land was a dream. Now it is those 2,000 years that seem to be the dream. You breathe in, with the air of the Holy Land, the deep sense that there always was, and always will be, an Israel.

SOL & SARAH MANDEL

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. Hy Maker

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

N s...

Mr. & Mrs. Eli Neiger

May the coming year bring to you & yours all the blessings of peace, health, success and happiness.

Alderman & Mrs. Ben Nobleman and son Mark

Wish their constituents, relatives & friends a Happy New Year.

May there be peace in the Middle East!

MRS. ILONKA NAGEL

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all my family and friends a happy and healthy New Year.

Mrs. Rose Nepom
55 Ameer Avenue

Max & Anna Nudelman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

MORRIS & MOLLY NAIMAN

wish all their relatives, friends and Drildzer Landslite a happy, healthy New Year. "Peace in Israel"
(In lieu of cards)

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Barbara & Milton Nash and Family

Mr. & Mrs. Israel Neiman

Best wishes to our children, granddaughter, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. David Naiberg & Family
5 Stonedene Boulevard

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Irving & Eva Nightingale and Family

Stella & Aron Nirenberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Chaim & Sarah Neuberger and Family

wish their relatives and friends a happy and healthy New Year.

O s...

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Sam Orlan and Rosie

Mr. & Mrs. L. Ofshany and Sons

wish their relatives and friends a happy and healthy New Year.

Mel & Celia Ostro and Family

wish their relatives and friends a happy and healthy New Year.

MANNY & LOLA OLMER

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mark & Barbara Obar Howard, June & Jordan-Neil Sheldon

Wish their relatives, friends & neighbors a happy and healthy New Year.

Max & Olga Oxorn
32 Prue Avenue

Wish all their relatives and friends a peaceful, happy and healthy New Year.

JOY & LEO ORZY

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Dr. & Mrs. Michael Ostro and Sean

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

$10,000-a-couple Sinatra concert fills coffers

Canadians help swell Palm Springs congregation

By
JUDY NOYEK

PALM SPRINGS, Calif. —

"P.S. I love you" bumper stickers are not reviving that popular ballad of the 50s! As more and more Canadians are admiting, the stickers affirm "Palm Springs I love you."

Sheltered by picturesque mountains, this affluent desert oasis resort area attracts visitors and winter residents from all over North America. Popularized as a retirement home, Palm Springs has been attracting young Jewish families as permanent residents for the past few years and the newcomers, mostly professionals, are giving added vitality and new direction to this Jewish community.

"Having a viable young Jewish presence is one of the most important recent changes in our community", said Ethel Fischer, a local resident for 27 years and administrator of Temple Isaiah, the synagogue and Jewish community centre of Palm Springs.

Rabbi of Temple Isaiah, Dr. Joseph Hurwitz, has been serving the congregation for the past 25 years, during which time membership rose from 150 to 900 families.

Hurwitz stated that during this period there has been an important transition in the attitudes of the non-Jewish community, perhaps best expressed by his own personal experience. Initially denied membership into the local chapter of an international service organization, Hurwitz accepted the chapter presidency years later. Now, more than a quarter of the local membership is Jewish, he said.

No doubt Rabbi Hurwitz and his congregants have played a significant role in developing the strong friendship that exists today between Jew and non-Jew. As founding president of both the Palm Springs Clergy Association and the Palm Springs Human Relations Commission, Hurwitz continues to be communally active and visible, as well as a popular speaker.

A plaque from the local Methodist congregation is mounted near the synagogue's entrance in appreciation to Rabbi Hurwitz and the congregation for the use of the synagogue facilities each Sunday while their building was erected.

Hurwitz acknowledged his many Canadian congregants as his "best, most traditional Jews" and during the extended winter season, visiting Canadians are almost always assured of meeting home town acquaintances at the traditional daily minyan, Shabbat and Yom Tov services.

Ordained by the Jewish Theological Seminary, of the Conservative movement, Hurwitz officiates at all services except those held on Friday night, which are conducted by Associate Rabbi Irving Mandel, of the Reform movement.

In addition to the synagogue involving young families in Jewish learning and living, a Chabad house was established two years ago by Yonatan and Sussie Denebeim, a young couple from New York. They have organized classes in Jewish studies, religious services, and havurah groups for unaffiliated families.

Numerous local Jewish organizations meet in the synagogue - JCC building, as well as the Hebrew and Sunday Schools, and daily nursery classes. Future projections include plans for a day school.

In order to accommodate the growing needs of the Jewish community, a multi-million dollar synagogue building campaign was launched successfully last year with a spectacular $10,000-a-couple concert starring Frank Sinatra.

Besides performing free of charge, Sinatra made a personal donation of $10,000, and returned for the groundbreaking ceremonies. Local residents said this was in keeping with the philanthropic nature of the superstar who maintains a home in Palm Springs.

Temple Isaiah's history dates from World War II, when local Jewish women organized home hospitality for Jewish servicemen on leave in Palm Springs and religious services were conducted in private homes with visiting rabbis officiating. This dedicated group became charter members of the synagogue, and purchased the present site, just off fashionable South Palm Canyon Drive.

A myth that leaders in the Jewish community like to dispel is that only super rich Jews live here. Many Jewish residents who retired here years ago on a fixed income, found themselved unprepared for inflationary times, according to Sam Rosenthal, director of the United Jewish Federation. He indicated there are families who, of necessity, must live quite modestly.

The Palm Springs Jewish community, which numbers about 5,000, ranks among the major U.S. fund raising communities, especially when Israel is the recipient.

Certainly Palm Springs will retain its popularity as a retirement home, and community leaders hope it will maintain its attraction for young families, keeping it an active and involved Jewish community.

Picturesque mountains create an impressive background for Temple Isaiah, the Palm Springs-JCC building which serves as a centre for Jewish educational, cultural and religious activities.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Henry & Eva Ostro

Mr. & Mrs. Opatowski and Children

wish their relatives and friends a happy and healthy New Year.

Bill & Ruby Orlan and Family

wish their relatives and friends a happy and healthy New Year.

P s . . .

Harry & Sabina Pisarek

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Irving & Hilda, Deborah & David Pisarek

Mr. & Mrs. Lieb Pillersdorf & Family

Mrs. Edith Lapides & Family

173 Caribou Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

Dorothy & Ben Pinkus
Wendy, Ernie, Bev & Stacey

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jack & Jordan & Michael

98 Cocksfield Avenue

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Moishe Pizel Family

Zalman & Pola Pila

199 Clanton Park Road

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Paul & Rachel Piuti

wish their relatives and friends a happy and healthy New Year.

Bernice & Moses Poll

201 Torresdale Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Irving Posesorski
Sherri and Paul

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Martin & Jenny Peters

24 Nomad Crescent

Harold & Sadie Perel

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Sam Pacht and Family

27 Bayhampton Court

Wish their relatives, friends & neighbors a happy and healthy New Year.

Nathan & Freda Peck and Ronnie

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

The K. Pilc Family

48 Fontainbleau Drive

Mr. & Mrs. Sam Pludwinski
Roberta, Irvin & Renee

167 Caines Ave.

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Rothschild first to make NHL

Athlete didn't let shortness stop him as a suitor

By
BEN ROSE

SUDBURY —

When Dan Rothschild, one of the first two Jewish residents of Sudbury, went courting in New York in 1888, a mistaken build-up preceded him.

His future bride, Anne Harris, was assured by her mother that Dan was "a big businessman from Canada." The future Mrs. Rothschild was 5 feet 5, considered tall for a girl in those days, and she did not want to marry a shrimp.

In the words of one of their sons, Samuel, this is what happened:

"In those days in New York the houses were 2-storeys. She was looking down and saw this cab drive up. It had two horses . . . a 2-horse cab. The suitor must be very wealthy, she thought. and this chap jumped out with a big bouquet of flowers and came to the door.

"She went down, opened the door and saw this little fellow standing there. Her mother had told her that of the four brothers he was the tallest of all, but he was only 5 feet 3 inches. He was a little shorter than her. But they were married in New York after he made a few more visits there."

This is one of the engaging reminiscences told by Samuel Rothschild, the first Jewish hockey player in the National Hockey League (for the Montreal Maroons), in an article in the 1983 spring-summer edition of polyphony celebrating Sudbury's centennial. Polyphony is the journal of the Multicultural History Society of Ontario.

Samuel, now 84, one of a family of five daughters and two sons, played for the Montreal Maroons in 1924, 1925 and 1926, and moved his family there from Sudbury. They lived on Cote St. Antoine Rd.

In the fall of 1927 he was sold to Pittsburgh, an expansion team, and a month later to the New York Americans.

In 1928 he suffered a bad knee injury which put him out of hockey. But, after returning to Sudbury, where he became northern Ontario representative for Seagram's, he was active in coaching and managing and in 1937 the Falconbridge senior team, which he coached, won the Allan Cup.

He was also a scout for the Maroons.

Samuel's father, Dan, and Dan's three brothers, fled from czarist Russia. By 1915 the four Rothschild brothers were all operating retail businesses in northern Ontario.

Dan, the youngest of the brothers, on his arrival in New York, got his first job selling peanuts at Coney Island at five cents a bag, and bananas at five cents each. Then he had a job driving a cart and horse that picked up different parts of a garment in private homes separately where they were made separately. The end of that job came when the horse decided to sit down on a busy street, and, when a policeman came, "my father got kind of frantic and ran away," Samuel recounts.

When Dan came to Montreal, he got a job selling watches, stickpins and other jewelry to people working on the CPR railroad. He stopped at different places along the line and also at lumber camps. When the railroad came into Sudbury in 1883, he opened a store in a wooden frame building. His brother, Max, was already there, operating a butcher shop, where the liquor store is today.

Through an agency in Montreal, Dan Rothschild was assigned the job of getting jobs for Jewish people, refugees from Europe, and he helped many of them get established in this district.

He also had a store in Wanapitei village which had two big sawmills and three hotels. It was looked after by Harry Analon, who worked with Rothschild for many years.

Dan Rothschild also had a little store in Cartier, the next division point from Sudbury on the CPR going West, also in Chapleau and in a port on Lake Superior which is no longer on the map, but at that time was the harbor for the construction of the railroad, and where all the supplies, men, dynamite, equipment, coal and everything was provided. He also had a store in Rossland, BC.

Samuel recalls: "Now these stores partly came about because of people working on the railroad, wanting to establish a little business on their own. My father did not exactly grubstake them, but he did help them buy stock to sell in these stores. Eventually, the people who ran the stores paid for the stock and became proprietors themselves."

When Dan Rothschild and his bride left New York for Canada, the young Mrs. Rothschild found many adventures ahead. Sudbury had practically no sidewalks — all boardwalks, the streets were mostly mud, the sidewalks built up a foot or two from the road and the buildings a foot or two above that.

Jewish families took time out to enjoy a community picnic in Sudbury during the summer of 1930.

The Rothschild store was opposite the CPR station at that time.

"My father lived in an apartment above the store; the entrance was through an outside but covered over stairway. So when my mother first went to go up the stairway, she found four drunks sleeping on the stairs. It was kind of a rude awakening for a bride coming from New York."

Samuel recalled his Hebrew teaching from a Rabbi Wychefsky, in the kitchen of their house at Pine and Dufferin. "Rabbi Wychefsky and my mother would always have tea with a big lump of sugar, rock sugar, bigger than a cube. Once when I showed that I was in a hurry to get outside, he took his hand and moved it down a little farther on in the lesson so I could get through quicker."

In 1919, Samuel left McGill University, where he was seeking a BA, to enter the fur business with his brother, Joe, and Harry Endleman, a family friend. They had fur outposts as far away as Port Arthur, and even took dog sleds or dogless toboggans from Cochrane up to James Bay.

The business had its ups and downs. In 1920, they sent down to market 8,000 beaver at $50 a skin, 300,000 muskrats at $3 a skin, besides hundreds of thousands of dollars of mink, ermine weasel, fox and wolf skins. But the next year the market collapsed and in the following year markets got even worse. The beaver was sold for $10 each, a $320,000 loss; the muskrats sold for 25 cents, an $825,000 loss.

Rhoda & Max Ptasznik
Allan, Anne & Michael
wish their relatives and friends a happy and healthy New Year.

Max & Riai Pesses
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Bluma Pomeranz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Isaac & Sylvia Peck
Ryan, Jared & Samantha
wish their relatives and friends a happy and healthy New Year.

Dora & Sam Prince
and Family
wish their relatives and friends a happy and healthy New Year.

Irving & Henna Pomeranz
Howard, Maxine & Cary
wish their relatives and friends a happy and healthy New Year.

Jack & Frances Perkell
David, Elayne & Lezley
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Isaac, Minny, David
& Barbara Peters
Morris, Marsha, Michelle
& Jennifer Goldstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Max, Gene & Sherry
Prusznowski
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

R s . . .

Mike & Sally Rosen
Rhonda & Bubi Helen
31 Denmark Crescent
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Joe & Helen Redlick
and Perry
wish their relatives and friends a happy and healthy New Year.

Jack & Mollie Rothman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Bella & Charles Robinson
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Jacqueline & Meyer Rotblott
and Daughter

Henry, Bella and Murray
Rosenbaum
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
THE RATZ FAMILY
3 Gladiola Court

לשנה טובה תכתבו

There's nothing fishy about Italians starting a fast with a little sole

By
HELEN HELLER

Recently we looked at the traditional Italian way of celebrating Rosh Hashanah. Now it's the turn of Yom Kippur.

Italian Jews observe Yom Kippur in much the same way that Canadian Jews do. The synagogue is draped completely in white for this Day of Days and even the children fast for as long as they are able.

This week we'll look at traditional Italian recipes to start — and end the fast.

To start the fast:

FILLET OF SOLE MARINATED IN LEMON

2 lb. sole fillets
1 cup oil
½ cup lemon juice
¼ cup chopped parsley
Salt and pepper to taste
Black olives for garnish

Wash sole fillets and dry with paper towel. Place fillets in large heat-proof dish and season to taste. Pour over lemon juice.

Cover dish and leave in refrigerator to marinate for 8 hours or overnight. Remove fish from refrigerator and allow to return to room temperature (about ½ hour).

Drain all liquid from dish and sprinkle fish with oil and parsley.

Place fish — still in the same dish — over a pan of boiling water for seven minutes. Garnish with black olives and serve. Serves 6.

INSALATA TRICOLORE
[Three Colored Salad]

1 lb. string beans
1 lb. beets
1 lb. new potatoes
2 tbsps. wine vinegar
½ cup oil
½ cup chopped parsley
Salt and pepper

Cook each vegetable separately in a little water until tender but still crunchy. Peel potatoes and beets. Arrange vegetables on a serving plate with potatoes in centre and beans and beets on either side. Allow to cool.

Thoroughly combine oil and vinegar. Add salt and pepper to taste. Pour mixture over salad and garnish with chopped parsley. Serves 6.

To end the fast:

YOM KIPPUR DOUGHNUTS
(These rolls are traditionally served in Italy to break the fast)

1½ cups flour
1¼ cups oil
¼ cup sugar
1 oz. dry yeast
1 large egg
1 tsp. vanilla
½ cup icing sugar

Oil must be lukewarm. All other ingredients must be at room temperature.

In small bowl beat ¼ cup oil and yeast together until yeast is dissolved. Add egg, sugar, vanilla and beat two minutes longer. Add flour. The mixture should form a soft workable dough. Turn mixture onto floured board and knead for three minutes.

Divide mixture into 12 parts and cover with towel. Allow to rest for five minutes.

Roll each piece of dough into a rope about 9 inches long. Fasten ends of rope to form ring. Place rungs on floured board, cover with towel and allow to rest for one or two hours until rings are doubled in size.

Heat remaining oil in small frying pan until 375F. Fry one ring at a time until golden on both sides. Drain rings on paper towel and dust with icing sugar.

NOODLES WITH BRUSCO SAUCE

1 package vermicelli noodles
1 large egg
1 egg yolk
½ cup lemon juice
1 cup pareve chicken stock
6 cups water
Salt

In deep saucepan place water and dash of salt. Bring water to boil. Add vermicelli and cook until just tender — about 8 minutes. Drain vermicelli and set aside to cool.

To make brusco sauce: Combine egg, egg yolk, lemon juice and stock. This can be done in a food processor. Pour mixture into top of double boiler and cook over medium heat, stirring constantly. Sauce will gradually thicken until it has the consistency of custard. Do not allow sauce to boil. Remove from heat and allow to cool.

Toss vermicelli in brusco sauce and serve cold. Serves 6.

Busy garment matriarch works long days to stay on top in tough swimwear field

By
FRANK RASKY

TEL AVIV —

They call her Lady Leah, an incongruous title for a spry, 63-year-old Hungarian immigrant, who speaks English and Hebrew with a heavy Jewish accent and is the quintessence of the Yiddishe momma.

But the title is nevertheless appropriate. For Lady Leah, whose real name is Leah Gottlieb, is the matriarchal powerhouse behind Gottex Industries of Israel, a family-owned company that is now the most prestigious producer of swimwear in the world.

When Queen Elizabeth, Sophia Loren, Elizabeth Taylor, Kim Novak, Mrs. Henry Kissinger and Brooke Shields want to step into something glamorous for the beach, they seek out a sexy yet royally tasteful Gottex outfit designed and manufactured by Leah Gottlieb.

Gottex, whose name is derived from Gottlieb Textiles, now sells more than $12 million (in U.S. funds) annually in swimsuits, bikinis, coverups and matching evening dresses to chic women in more than 70 countries.

Its most lucrative trade is in the U.S., Canada and the United Kingdom, and buyers from Bloomingdale's, Holt Renfrew and Harrod's of London make regular pilgrimages to the 4-storey Gottex factory on the outskirts of Tel Aviv, where most of the staff of 700 employees are based.

When I dropped around to the executive office there recently, it was a mishmash of colorful patches, drawing pads, art books and order charts strewn atop a desk in front of a huge cinerama-style cardboard cutout used in an advertising layout.

Leah Gottlieb, a short, grey-haired woman with hornrims who puts in a 12-hour day, kept bustling in and out of the office with swaths of material. Meanwhile, her daughter, Judith Gottfried, a soft-spoken, blondish woman of 39, born in Hungary, schooled at the New York Fashion Institute of Technology, and trained by her mother to design the firm's expanding ready-to-wear line, answered questions between telephone calls.

Leah Gottlieb, driving force behind Gottex Industries.

Family business flourishing

Both agreed that the family business was flourishing. It had its beginning here in 1949 when Leah and her husband, Armin, now 70, arrived virtually penniless, with barely enough money to acquire a 1-room Arab hovel in Jaffa.

They had manufactured rainwear in Hungary before the war, so they naturally tried to make a fresh start in that field of apparel. She pawned her wedding ring for $15. Her husband used the money to buy fabric, borrowed a sewing machine, and began producing baby clothes which they sold on the street, until they had enough money to purchase a big machine to turn out raincoats.

But there was very little rain in Israel, as it turned out, and their raincoat business went broke.

What else to do in a country that is hot, sunny and dry most of the year? In 1953, Leah Gottlieb began making cotton swimsuits out of her home. She hasn't looked back since.

She devises about 500 designs a year, striving to be "sexy but never vulgar, never trivial in my creations."

She plucks ideas out of the air. During one season, a rose wrapped in a newspaper inspired a line of swimsuits decorated with a single large flower.

She says her love for fashion is like her love for high school chemistry istry — based on the desire to make something out of nothing.

Her designs for 1984 swimwear have long come off the drawing board. what's going to be in vogue next summer?

"Clean, geometric lines," she says. "Big splashes of earth colors complemented by muted beiges and whites. And all swimwear very revealing."

Sam & Ella Rozencwajg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Lawrence Rachlin
Adam Jeffrey & Karen Deborah

wish their relatives and friends a happy and healthy New Year.

Dr. & Mrs. Martin Rauchwerger
David & Joshua

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Eli Ruderman and Son

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

May The New Year
Hold Much Joy, Health and Happiness
For Our Relatives and Friends

MARIA REISBERG & FAMILY

Mr. & Mrs. Max Rapuch and Sons

wish their relatives and friends a happy and healthy New Year.

Morris Rosenbaum and Family

47 Craigmont Drive

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Jack & Helen Ritché & Vivian

wish their relatives and friends a happy and healthy New Year.

Martin & Judi & Darren Rumack

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jack Ross and Family

10 Majestic Court

Wish their relatives, friends & neighbors a happy and healthy New Year.

Harvey, Annette & Jeffrey Ross

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

University of Bombay bestows honor on Haffkine, developer of cholera cure

By
JAMES MONTAGNES

In 1964 India issued a stamp to Waldemar Mordecai Haffkine, a practicing Jewish scientist who had developed vaccines against plagues and especially cholera. The Haffkine Institute of the University of Bombay has also been named for him. It is believed to be the largest antibacterial vaccine manufacturing concern in Asia. It was founded in 1896.

Haffkine was born in 1860 in Odessa and studied under the Nobel prize-winner Elie Metchnikoff who in 1889 invited him to come to the Pasteur Institute in Paris, when Haffkine was turned down for a teaching post in Russia because he would not convert to the Russian Orthodox church.

A few years later he developed the first vaccine against cholera. He was going to test it in Siam, today's Thailand, when Lord Dufferin, a former British viceroy to India, persuaded him to field-test the vaccine in India.

In 1893 Haffkine and a group of doctors went to India to innoculate villagers with the new vaccine when an epidemic struck the region. He was successful and many European scientists came to study his vaccine and methods.

Great Britain was so grateful for what he had done that on Queen Victoria's Diamond Jubilee Haffkine was named a Companion of the Order of the Indian Empire. A few years later he became a British citizen.

The vaccine saved tens of thousands during the 1902 cholera plague in India.

He continued his work until retirement in 1915 at Calcutta, then moved to Paris where he became active in the work for founding an independant Jewish state in Palestine and for minority rights for Jews in Eastern Europe.

In 1929 he created the Haffkine Foundation in Lausanne, Switzerland, with $500,000, and the stipulation that interest be used to foster religious, scientific and education in yeshivot in Eastern Europe. He died in 1930.

Designer, jeweler makes pieces from his love of natural form

By
RONA ARATO

TORONTO—

Peter Cullman loves the melodic cadences of a violin concerto, the delicate tracings on a leaf, and the dramatic whorls of a seashell, shaped by nature's own hand. And it is this love of natural forms that Cullman brings to the jewelry he creates in his Yorkville Ave. studio.

Cullman likes to emphasize that his is not just a jeweler, but a designer and goldsmith - a tradition that goes back to the dawn of man. When Cullman creates a piece, he doesn't design it for mass consumption and therefore has the leeway to devote the time and energy needed to turn each piece into an individual work of art.

"Good jewelry doesn't have to be expensive," he says. "I use stones or other materials such as mother-of-pearl or ivory to highlight the warmth of the metal and I combine the graphic element with three dimensional shapes and forms. Contrasts of color and texture excite me; forms and shapes in nature provide the stimulant."

Cullman started out to be an architect, but when that didn't work out, he gravitated towards the arts.

Cullman was born in Berlin in 1941, just in time to be caught up in the vortex of World War II. His family escaped the horrors of the Holocaust be securing false papers that identified them as Christians, and settled in Bavaria.

"I don't remember the war," Cullman said. "My only real memory is returning to Berlin in 1946. Everything looked so big after a small town in Bavaria. I wandered off and got lost and I was rescued by an elderly woman who helped me find my family."

The woman turned out to be a patron of the Waldorf School, similar to the Montessori schools here. After befriending the Cullman family, she arranged for Peter to enter the Waldorf School which he attended for six years. "I think it was the school's emphasis on the artistic quality of the individual that influenced the rest of my life," said Cullman.

In 1956, the Cullman family moved back to Bavaria where Cullman became an apprentice goldsmith. In 1960 he passed his exam as a goldsmith journeyman, then completed six semesters of study in design at Kunst and Werhschule in Pforzheim, Germany. It was during this period that Cullman made his first trip to Israel and rediscovered his Jewishness.

"I didn't grow up Jewish after the war," he said. "It was too much of a trauma. But I knew I was Jewish and as soon as I could, I searched it out."

Cullman planned to return to Israel but fate, in the form of a job opportunity in South Africa, intervened and in 1963 he moved to Johannesburg, where he met and married his wife Carol.

In 1977 the Cullmans moved to Toronto. A trip to his Yorkville showroom is like a visit to an art exhibit of delicately crafted objects that wink and sparkle in showcases and from the tastefully mounted photographs decorating the cream colored walls.

Among the many techniques he uses, one of Cullman's favorites is the "lost wax" method of casting in which a wax model is prepared and enclosed in plaster. A small hole is left through which the wax is melted out and then the molten metal is poured in.

"Casting is one of the oldest methods of working with metal and I use it to realize highly detailed forms," said Cullman. When he is finished, Cullman destroys the moulds, thereby assuring his customers of one-of-a-kind designs.

Peter Cullman at work in his Yorkville studio.

Mr. & Mrs. Sollie Rich and Son
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Rosenberg Family
56 Barksdale Avenue, Downsview

Izzie & Eleanor Rosen and Family
84 Ridgevale Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mrs. Rose Rubinstein
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Nathan & Heddy Rydel
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ralph, Yona, Jesse
Danielle & Joanna Rabinowicz
wish their relatives and friends a happy and healthy New Year.

Moishe & Lily Rosen and Children
73 Clanton Park Road
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Leo & Bunny Rosenbaum and Bernard Burns
3636 Bathurst St., Apt. 610

Mr. & Mrs. A. Reinstein and Family
25 Maxwell Street
Wish their relatives, friends & neighbors a happy and healthy New Year.

Dave & Betty Risen
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. Nathan Rotenberg and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Pinchos, Luba & Zach Rywiec
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Murray & Sylvia Rumack and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Myrna & Haim, Dahlia & Natalie Riback
wish their relatives and friends a happy and healthy New Year.

Myer & Miriam Rosenberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Ben Rosenberg
319 Joicey Blvd.
Wish their children, grandchildren, machatonim, relatives and friends a happy and healthy New Year and peace in Israel.

Paul & Phyllis Rosengarten
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. P. Rechtsman and Paula
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our children, grandchildren, relatives and friends, Rabbi Doctor & Mrs. M. Burak & family, and all members of the Beth Jacob Congregation, and the people of Israel
Mr. & Mrs. Robert Rosen
31 Brockington Cres.

לשנה טובה תכתבו

Military duty, kosher laws only few of problems that face CP experts

By
FRANK RASKY

JERUSALEM—
If you're a Canadian, the first thing that strikes you at the Plaza Hotel here is that everybody behind the reception desk and all the bellhops wear a yarmulke.

The second thing you notice is that nailed beside the door of each of the hotel's 414 suites is a mezuza.

All this seems a far and exotic cry from the executive suite on the 19th floor of Toronto's Royal York Hotel where Gordon Cardy, that epitome of WASPdom from Brockville, Ont. rules as president and chairman of Canadian Pacific Hotels.

Yet it's no longer strange or remote for Cardy. At least three times a year he visits Jerusalem to check up on how smoothly the Plaza is running.

Canadian Pacific has been managing the 22-storey, strictly kosher, 5-star luxury hotel since 1975. It gives a rigorous training to the top personnel, who in turn transmit Canadian hospitality know-how to the staff of 400.

I dropped around to the Plaza recently to get an insight into the problems that the Canadian experts encounter when adjusting to the Israeli culture.

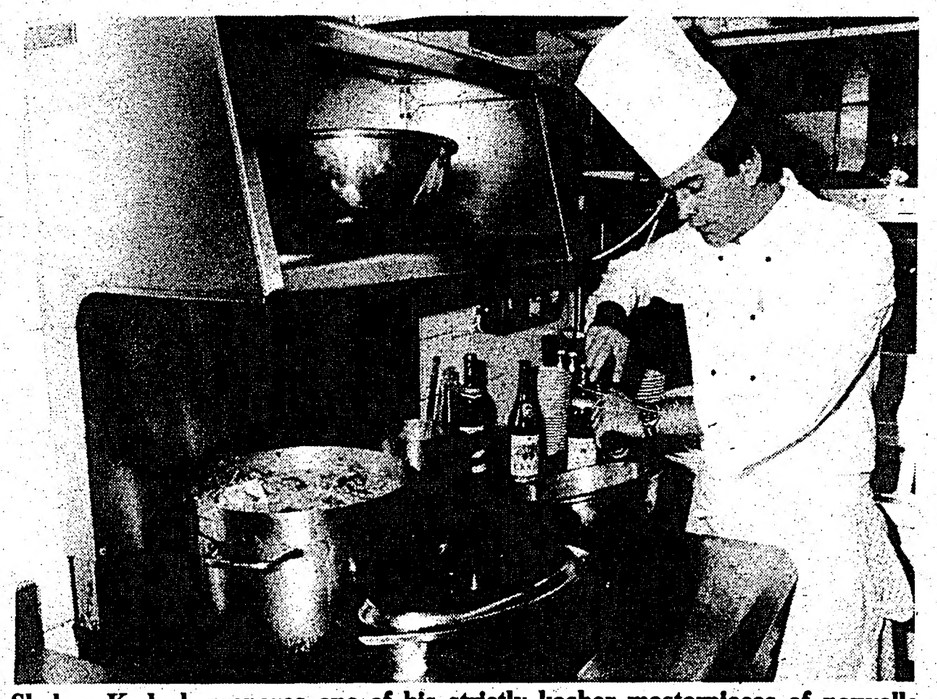
Of these, the thorniest is the dilemma of maintaining a staff in a country that constantly draws upon its citizens to man its army. Until the age of 58, most Israeli men are required to spend from three to six weeks of the year in military uniform. As Yigal Yadin, the second chief of staff of the Israel Defense Forces, once put it jocularly, the male population of the country consists of "soldiers on leave 11 months of the year."

But it's no joke to a harassed hotelier, striving to draw up a workable advance schedule, when as many as 35 key personnel are away simultaneously on military duty.

During my visit, it so happened that the Plaza's executive chef, Shalom Kadosh, 36, was absent on leave as a reservist with the Israeli Navy.

"No? So what are we supposed to do when guests arrive at our classy Cow On The Roof dining room?" Michael Ackerman, the Plaza's classy assistant general manager, 39, a former dairyman from South Africa, poses that rhetorical question good-humoredly. "Do we collapse into a puddle of tears as we wail to diners, 'Sorry, no room at the Inn.' No, sir! The sows chef and banquet manager have been trained to substitute in his absence and the show goes on."

Almost as sticky is the problem of contending with the taboos of Orthodox Judaism. Bernhard Kohn, 43, the Plaza's resilient, Hungarian-born general manager, handles the kosher laws with panache, and indeed makes the traditional observance of Sabbath a festive occasion for guests of all religious faiths.



Shalom Kadosh prepares one of his strictly kosher masterpieces of nouvelle cuisine.

Admittedly, though, adhering to the stringent regulations of the Chief Rabbi of Jerusalem is an expensive business. The Plaza not only maintains a separate dairy and meat kitchen. It also uses separate cutlery—and dishwashers—for dairy and meat dishes. Moreover, an entirely different set of cutlery must by employed during Passover, and the kitchen scrubbed from top to bottom overnight under the critical scrutiny of the rabbinate's

Further, during the Sabbath, from Friday sunset to Saturday night, two of the guest elevators must be geared to the strictly observant who abide by the biblical prohibitions against certain forms of work — in this case, creating a spark by pushing the electrical call button. Consequently, one Sabbath elevator serves the even-numbered floors, the other the odd-numbered floors, stopping automatically on each floor in both directions.

To avoid the need to handle money on the Sabbath, guests are advised to buy in advance their meal tickets for Friday night dinner and Saturday brunch buffet. Despite the red tape, Kohn has made these meals served in La Casserole and the Canada Room joyous affairs, including a shared glass of kiddush wine, a candlelighting ceremony, and a communal sing-a-long of happy Hebraic songs.

The wine-drinking is by no means a Bacchanalian carousal. A curious cultural habit pattern that Cardy must face is that Israeli Jews are remarkably abstemious about alcoholic beverages.

And so Cardy produces recent dismal figures which show that the sale of alcoholic beverages at the Plaza for 11 months was a mere trickle, amounting to no more than $218,000.

In comparison, drinkers at CP's 183-room Red Oak Inn in Peterborough, Ont., more than doubled that figure ($533,000). At the 182-room Red Oak Inn in Thunder Bay, Ont.. it was more than tripled [$700,000]; at the 305-room Chateau Halifax, more than quintupled ($1,250,000).

But while Canadian guzzlers spend peanuts on food (a relatively low $900,000 over 11 months at the Peterborough Red Oak Inn, for example), it's the reverse for the Plaza semi-teetotalers. They're gourmands who nosh their way through more than $3,000,000 in meals.

Aware that Jews generally tend to be very fastidious fressers, Cardy has insisted on high-quality cuisine at each of the Plaza's six restaurants.

The spiffiest of all is the ultra-sophisticated Cow On The Roof. It's based on the whimsical masterpiece bearing that name by the Jewish-Russian-French painter, Marc Chagall. In a witty twist of its own, it's located not on the roof, as you'd expect, but in the hotel basement.

But there's nothing bargain about it. The place is an exquisite, 40-seat, jewel box of a dining room, featuring what it calls French kosher nouvelle cuisine and an average tab of $100 a couple. Henry Kissinger once raved it was so divine it was enough to turn him into a Middle East food freak.

The "butter" served in a sterling silver butter container is a secret creation of the Moroccan Jewish chef, Shalom Kadosh: he says it's kosher when eaten with meat, because it doesn't come from a cow.

Because Israel's Carmel wines are, like Canadian-grown brands, merely adequate, Atta Mahmoud, 32, the suave Arabic maitre d', imports a Vin D'Alsace Reisling, bottled by Jewish vintners in France, which is superb.

Pigeons stuffed with foie gras are served on 18-karat gold dishes designed by Rosenthal. You nibble on them in an ambience of mirrors and olive wood and chandeliers wrought by native silversmiths while a gifted student from the Jerusalem Music Academy softly plays Bach on a six-string classical guitar.

There's no doubt that Louis Janetta, the renowned maitre d' at the Royal York Hotel's Imperial Room, would be shocked if he saw the tieless, jacketless, laissez-faire informality sanctioned in this otherwise splendiferous eatery.

"Louis would have a fit to find himself the only one all gussied up at the Cow," said Cardy, laughing.

"I wonder if he could adjust to his waiters wearing yarmulkes to match their bowties?" I ruminated.

And I felt that Canadian hoteliers, too rigidly bound by convention, might well learn from some of the hospitable touches offered by the Plaza. I was enchanted by the five vases of tiger lilies and irises beautifully arranged and regularly changed on the circular lobby bar.

Nearby in the lobby is the Bank Leumi Financial Information Centre. While you sip a drink, the screen flashes the latest reports from the New York Stock Exchange. That news service is augmented by the complimentary copy of the Jerusalem Post you find outside your door in the morning.

I liked the free daily guided walking tour provided by the Plaza to the mosques and cathedrals and bazaars of this city, steeped in 3,000 years of history.

I liked the free nightly entertainment program it conducts, ranging from Israeli folksinging to discussions with a political scientist.

I liked the idea of the general manager's weekly cocktail party, in which Kohn invites guests to join him in a tour of the Plaza kitchens, followed by a sociable get-together with sangria.

I liked most of all the participative rapport engendered by its daily 3-hour, in-house, news-entertainment TV show called Plazavision. It includes interviews with interesting guests. And it allows travel agents to videotape messages to their clients and talk about their tour.

I left feeling that Cardy and his managers with their Canadian hospitality savvy truly deserve a kal ha koved.

Best wishes for a year of peace and serenity, health and happiness to my friends and the people of Israel.

Mario Racco

Bella Rapp
Harold, Marvin & Lori
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Norman Rapaport and Jeffrey
41 Sunnycrest Road
Wish their relatives, friends & neighbors a happy and healthy New Year.

Henry & Genia Rakowski
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Nathan & Sylvia Russak
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Morris Reiter
Sydney, Rhonda, Tammy & Ed
158 Fisherville Road

Bill & Goldie Rotman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

SOLOMON & MINIA ROSENBAUM
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

HAROLD RUBINSTEIN AND FAMILY

Carl & Bea Rosenbloom
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Max & Sabina Rosenbloom
Lee & Joseph Minkowitz
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Charles & Bella Robinson
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Willie Rosengarten and Family
672 Briar Hill Ave.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. J. Rapoport
147 Almore Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Only birds, sigh of wind break silence

Beautiful Mount Herzl grim reminder of human loss

By
JANET MOSHE

JERUSALEM—

Israel national sentiment is clearly expressed in physical sites all over the land - streets, squares, parks, monuments, forests. But perhaps the most important site of all is Jerusalem's Mount Herzl, a lovely green hillock.

On its western slope is Yad Vashem, the Martyrs' and Heroes' Remembrance Authority which has been founded to perpetuate the memory of those six million Jews killed in the Holocaust.

Topping the slope of Mount Herzl is the grave of the founder of modern Zionism, Theodor Herzl, who visualized the Jewish state 50 years before its birth in 1948. His remains were interred on this ridge in Israel's capital in August 1949, 45 years after his death in Vienna.

A little further down the hill, however, only the twittering of birds and the sigh of the wind through the trees breaks the silence of the Mount Herzl Military Cemetery. Perhaps a lone mother or wife weeps silently as her own personal grief overwhelms her. In this solemn spot, over 3,000 of Israel's finest young men and women are buried. In the War of Independence alone, 6,000 lives were lost, including 4,000 soldiers - about 1% of the population in 1948; and their graves are to be found in every part of Israel's soil.

The cemetery represents a cross-section of Israel's history, before and after statehood. Row upon row, hewn from the rock of Jerusalem's hills, the graves are as one - from the final resting place of the young recruit to the highest commanding officer.

A special area of the cemetery is reserved for seven parachutists who were dropped behind enemy lines during World War II. Of the 32 who volunteered for this project, seven were killed with the European Jews they were attempting to save from the throes of the Nazis.

Perhaps the best known was Hannah Senesh, a Hungarian Jewish girl who settled in a kibbutz in Palestine in 1934. Ten years later, she was to die at the hands of the Gestapo in Budapest. Today, Senesh and six of the other heroes are honored by a special plot in the shape of a V or an open parachute commemorating their mission.

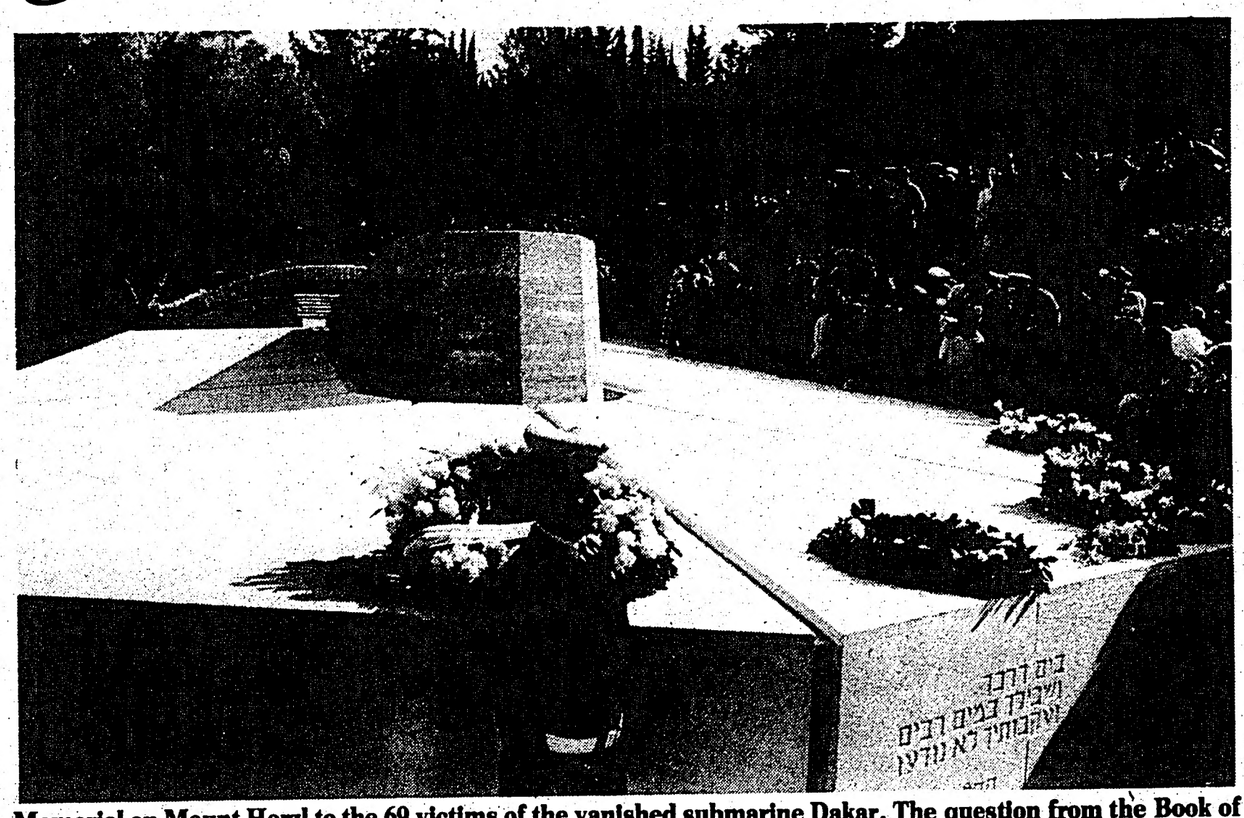
Before the founding of the Jewish state, some of the Palmach's finest men were recruited by the British for an amphibious operation in Lebanon. The sinking of their vessel resulted in the death of all 23 participants. Jewish soldiers drowned in the Mediterranean are memorialized with a monument built like a ship in a pool of water. The names of 143 victims are engraved on slabs beneath the water's surface.

In addition to rows of graves marking the human tolls of the War of Independence, the Sinai campaign, the Six Day War and the Yom Kippur War, there have been casualties between the wars as well. In a quiet corner is the grave of a young lieutenant-colonel, Yonathan Netanyahu, field commander of the Entebbe rescue operation, whose brave mission rescued 103 hostages on July 4, 1976.

Even today, Israel's hopes for peaceful existence are still to be realized. At least 50 graves at the cemetery are painful, fresh reminders of the high price of the War in Lebanon - Operation Peace for Galilee.

The peaceful solitude of Mount Herzl is revealing, for it is here that the visitor finds some of the contrasting secrets of Israel's strength. Herzl on the one hand, and those who gave their lives to make his vision into reality. And on the other hand, the thousands of Israelis and visitors who enjoy the beautiful park and gardens, overlooking a breathtaking view of Jerusalem, providing the children with all the room they need to run and play freely in a place of their own.

Here the lawns and the flowers and the trees are carefully and lovingly tended, for like the graves, the children and the landscape are also symbols of Israel.



Memorial on Mount Herzl to the 69 victims of the vanished submarine Dakar. The question from the Book of Psalms reads: "Thy way is in the Sea, and Thy path in the great waters, and Thy footsteps are not known." [WZPS photo]

Max & Mania Rubinstein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all my family and friends a happy and healthy New Year.

Rose Rotenberg
34 Carscadden Drive

S s...

Wishing a happy & healthy New Year to our dear children, machatonim, friends and all members of the Chenstochover Aid Society.

ESTHER & PHIL SKOVRONEK

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Allan & Hinda Silber
Joshua, Leah, Jay & David

Sally & Sol Smolarz

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Frieda & Allan Schaffel Candy, Michael, Janet & Jonathan

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Alan & Anna Schwartz Stephen & Mark

Shirley & Henry Springer Rochelle, Hannah & Jeffrey
219 Honiton St., Downsview

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. David Salomon and Charlotte
11 Brockington Cres., Downsview

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Jack & Frances Swan

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Nachum, Leah & Davida Shore
246 Springate Boulevard

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

The Steinman Family
6 Barclay Court

IZY & MIN STERN RANDI & DAVID

wish their relatives and friends a happy and healthy New Year.

Nathan, Helen, Martin Jeffrey & Barbara Shiff

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all my family and friends a happy and healthy New Year.

Pola Schonfeld

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Sigmund Schmidt and Oskar Schmidt
240 Heath Street West

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Harry Sversky
245 Chaplin Crescent

Mania Seidel

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Christian missionairies sweep through Israel in quest for converts

By JOEL BAINERMAN

JERUSALEM—

Judging from statements, pamphlets, and efforts, it appears Christianity has infiltrated into every area of Israeli life.

Incontrovertible evidence points to a general trend towards the idea of converting the Jewish population of Israel. An April 24 edition of the Hebrew-daily Ha-aretz carried a half-page advertisement which urges the Israeli people to "accept the Saviour today." Recently, mailboxes in the Jerusalem area have been producing booklets with such titles as: Water of Life - The Life of Jesus the Messiah.

The Gospel has now found its way into the Israeli Defence Forces. In the November-December issue of the United Bible Society, Terje Hartberg, disclosed that his organization had received a request from a Christian group in Lebanon which "maintains close relations with the soldiers" for 1,000 Bibles in Hebrew, which Hartberg assures, "will soon be delivered".

sponsored by the Archbishop of Canterbury, the Archbishop of York, 23 bishops and nearly all the Episcopal bench.

Passionately concerned with Christianizing and directing all of his energies to countering such activities, Rabbi Shmuel Golding is acclaimed as Israel's top expert on refuting missionary teachings.

"Today's spirit-filled, born-again, holy rollers fail to realize that they are not the first people to become enflamed and revived by the gospels. The people who set up their Christian Embassy in Jerusalem and march down Yafo Road for their Feast of Tabernacles are the same people. Their methods have changed. They switch on an electric Chrsitian smile and tell us God loves us. We don't need the missionary pilgrims to tell us God loves us," says Rabbi Golding.

Food, booze lure men to meetings

The Gospel is preached to Israeli soldiers every Saturday night by a Baptist group called Beit Em-manuel in the Jaffa-Tel Aviv area who lure the men from a nearby army base with free food and drink.

In one kibbutz in the Galilee, 24 missionaries, all from the same church in Los Angeles, Calvary Holiness, were discovered. A report from Beersheva tells of top forms of many secular schools in the area reading the Gospel instead of their textbooks.

Missionary activity is multiform. "Messianic Christians," "Hebrew-Christians" and "Jews for Jesus" are all brotherhoods which claims Jewish ancestry. The majority of these "born Jews" who accept the messianship of Christ, are Christians who have received convenient conversions in the United States before coming to Israel via the Law of Return. The groups proselytize in the absorption centres.

Maoz is a "Jewish believer in Jesus" group which recently received government aid to build a "yeshiva" for its congregation.

The fundamentalists try to tell us that the Crusaders, the Inquistitors, the Black Hundreds and other Christians of the sword were not REAL Christians. The Bible translation every missionary uses has been

DEVORAH SHIFF

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Morris & Yetta Sternberg and Family

90 Overbrook Place

Wish their relatives, friends & neighbors a happy and healthy New Year.

Marty & Barbara Sversky

Evan, Brian, Faiga & Lillian

11 Alexandra Wood

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Jack Sylman

Rose-Mary & Evelyn

Joe & Joan Summers

Scott and Stephen

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Mr. & Mrs. Harry Sporer and Daughter

63 Waterloo Avenue

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Anne & Morris Stein

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Annette & Michael Sacks

Brooke and Jordan

wish their relatives and friends a happy and healthy New Year.

Abe & Faye Silver

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Helen Spigelman and Son

wish their relatives and friends a happy and healthy New Year.

The Sandlers

David, Rosie & Danielle

Wish their relatives, friends & neighbors a happy and healthy New Year.

Earl & Rosie, Alyssa & Farrah Schwartz

wish their relatives and friends a happy and healthy New Year.

Andy Schwartz

wishes his relatives and friends a happy and healthy New Year.

Sam & Liza Schein and Family

100 Canyon Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Manny & Debbi Simon

Dayna & Shael

wish their relatives and friends a happy and healthy New Year.

Sam & Minka Smith

35 Purdon Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Pauline Sporn

Wishing all our family and friends a happy and healthy New Year.

Simon & Belle Socha

80 Antibes Drive

Mr. & Mrs. Sam Starr and Family

1201 Steeles Ave. W., Apt. 1403

Wish their relatives, friends & neighbors a happy and healthy New Year.

Paulette & Bernard Sliwin

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Morris Silver

Sondra & Jerry Mendlowitz

Jeffrey & Risa Silver

Helen & Susan

Wish their relatives, friends & neighbors a happy and healthy New Year.

Alter & Frieda Szainwald

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Stork and Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Leon Stern

Stephen & Elise

33 Purdon Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Frank Schwartz and Family

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

The Stern Family

54 Russfax Drive

Jack & Lil Stern

6040 Bathurst Street, Apt. 803

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing our children, grandchild, relatives and friends a peaceful, happy & healthy New Year.

Bella & Charles Springer

120 Barse Street

לשנה טובה תכתבו

German stamps commemorating Jews who played significant roles in German development: [from left] Leo Baeck, Albert Ballin and Walther Rathenau.

Jews in key roles depicted on stamps

By
JAMES MONTAGNES

There have been many stamps issued by postwar Germany depicting Jews who played important roles in German industrial, political and cultural life. Inlcuded were stamps to Rabbi Leo Baeck in 1957 on the first anniversary of his death, to Albert Ballin in 1957 on the centenary of his birth, and to Walther Rathenau in 1952 for use in West Berlin on the 30th anniversary of his assassination.

Rabbi Leo Baeck was the leader of Progressive Judaism in Germany, the author of many articles and essays on Judeo-Christian themes, and president of the representative body of German Jews from 1933 when Hitler came to power. Born in 1873 in Poland, the son of a rabbi, he studied at a Conserative Jewish seminary in Breslau and from 1894 at a Jewish school in Berlin.

Becoming a rabbi he served congregations at Oppeln, Dusseldorf and Berlin, was an army chaplain in World War I. He taught at various schools till he was sent to the Thersienstadt concentration camp in 1943.

Saved from this death camp he moved to London, England, after World War II and taught there at the Hebrew Union College at Cincinnati, Ohio. The theological school for Reform rabbis in London is named in his honor. He died in 1956.

Albert Ballin, born in 1857, was a shipping magnate who was an advisor to Kaiser Wilhelm II prior to and during World War I. Born to a Danish Jew who had settled in Hamburg in 1830, Ballin remained Jewish to the end, though pressures on him in his political life were strong to convert to Christianity. During World War I he was the only Jew in the kaiser's circle who remained unbaptized.

Ballin expanded a shipping company his father had founded into the well known Hamburg-American Line, through development of passenger services in a period of heavy emigration to the Americans.

He helped establish trans-Atlantic shipping co-operatives and helped organize food supplies for the German people when the country was blockaded by Great Britain and the United States during World War I.

He was entrusted by the kaiser to arrange for peace negotiations with Britain, but failed when a revolution broke out in November 1918 in Germany. The kaiser fled to Holland, and Ballin committed suicide.

Walter Rathenau was born in Berlin in 1867, the son of an industrialist who had acquired Thomas Edison's patents for Europe. His first years after university graduation were in the family electrical business and he did not become prominent in politics till early in World War I. He developed raw materials resources for Germany before and during the war.

In 1921 Rathenau became a member of the Karl Joseph Wirth cabinet, as minister of reconstruction. He endeavored to obtain more favorable terms for Germany in postwar reparations, and was disliked by German nationalists.

In 1922, because he was a Jew, some young nationalists shot him while he was on his way to his office. As a result the Wirth cabinet fell apart and France occupied the steel and coal producing Ruhr area.

Mr. & Mrs. Cy Spiegelman
Ellen, Jeff, Warren & Grant
139 Waterloo Ave.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Morris Spagat
432 Connaught Ave.
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dr. & Mrs. Sandy Shulman
Andrea, David, Michael & Tara
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Mrs. Sarah & Dorit Shoham

GUSTAVE & MALKE SOSIEWICZ
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Simon & Erika Slivka
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Laury & Evy Snow
Billi, Paula and Cindy
and Jody & Michael Gotkin
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Ben & Helen Sonshine
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Phyllis & Wolf Studniberg
Gloria, Allan, Brian & Michael
Toby & Harvey
Wish their relatives, friends & neighbors a happy and healthy New Year.

Ellen & Solly Stern
Mindy, Howard & Bonni
wish their relatives and friends a happy and healthy New Year.

Dr. & Mrs. Max Szweras
Adam, Kevin and Joanna
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Alter Steinfeld
and Debbie
35 Beaver Valley Road
Wish their relatives, friends & neighbors a happy and healthy New Year.

Fay & Jack Stolero
Sharon & Stephen
Janice & Aaron Schwarzbaum
Wish their relatives, friends & neighbors a happy and healthy New Year..

Mr. & Mrs. Larry Spodek
and Family
Mr. & Mrs. Abraham Davis
and Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Julius & Sara Silverman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ben & Dina Siwak
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joe Steinberg
Bella, Wendy & Evelyn
38 Bayhampton Court
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Fred Skurka
Steven, Jeffrey, Gayle & David
70 Robingrove Road
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Frances & David Scheer
and Sons & their
Families

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Yona, Bernard & Natalie
Sperber

Mrs. Ella Szusz
wishes her relatives and friends a happy and healthy New Year

Isaac, Mary & Brian Szames
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Philip & Rose Shore
and Son
146 Charlton Blvd.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Israel Silverstein
and Family
31 Acton Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Etty & Mendel Strul
42 Artreeva Drive

Wishing all our family and friends a happy and healthy New Year.
Fay & Izzie Simmons
115 Antibes Drive

Mr. & Mrs. Jack Szmeiser
Leora and David
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

The first New Zealand synagogue, built in 1867 in Hokitika. [Tait Bros. photo].

Synagogue's population drops in Christchurch as congregation moves

By BEATRICE MAGDER

Take a city with the name of Christchurch. What does that mean for fewer than 100 Jews living in that city?

In actual fact, it means nothing different from living in Dunedin, Timeru, Wellington or Auckland — when it comes to the daily activities of living in New Zealand.

What it does mean is that you are part of a very small community and, in fact, one that is constantly shrinking.

The synagogue in Christchurch, now celebrating its 100th anniversary, is in the very centre of the city, a few blocks from the cathedral and Cathedral Square.

At Passover service in the synagogue, there were only 40 people, about half the Jewish population of the city. People attending could remember when every seat was filled. This is no longer true.

In Dunedin, a lovely old Grecial style synagogue was sold to the YMCA and eventually pulled down and at present there is a very small building near the university.

The Jewish population in that city is about 40 but the synagogue also provides services to Jewish university students, some of whom are in the medical and dental schools at the University of Otago in Dunedin.

Why this shrinkage? Not because of external pressures of any kind, but the result of very little renewal. Older people die off and the younger people go elsewhere for education, professional reasons and employment. Often their parents follow.

Many go to Wellington and Auckland where opportunities are better, some to Melbourne and Sydney in Australia, where there are large Jewish communities.

But those who stay, and those who were there, have left their mark. One of the largest chains of men's clothing stores, Hallenstein, was started by a Jew.

One of the early importers, David Theomin, was a Jew who imported pianos, amongst other things, eventually establishing the Bristol Piano Company.

He also had excellent trade connections in Japan, through his firm David Benjamin and Company and was an active member in the Jewish congregation.

Theomin active in social functions

At various times he also held the position of president of the Dunedin Chamber of Commerce.

His daughter Dorothy was an active climber with the New Zealand Alpine Club and contributed much in the many artistic and social activities of Dunedin.

Theomin's house, Olveston, named after the English village where he was born, now belongs to the city and is an important tourist spot in Dunedin. The Theomins came to Dunedin in 1879 via Australia and lived in "the cottage" on the same property until Olveston was completed.

It is a magnificent example of Edwardian architecture with very modern conveniences of central heating, electric lights, intercoms, telephone and an elevator . . . all new concepts in 1906 when it was built. The kitchen has two sinks and placement of cupboards and dishes indicate that the nine servants, necessary to service the house, kept it kosher.

There are 35 rooms, but it is the contents that hold the major fascination. Theomin traveled extensively, especially to Japan, and this is reflected in the wall hangings, ornaments, vases, plates and furniture.

Persian and Turkish carpets are everywhere, paintings of all kinds abound, souvenirs brought back from overseas.

There is a Steinway piano and a great number of New Zealand arts and crafts since the Theomins supported the developing New Zealand painters and craftsmen.

It is estimated that the total population of Jews in New Zealand is somewhere around 3,500, with 2,000 in Auckland and 1,200 reside in Wellington. The whole Jewish community together puts out a newsletter which changes its editorial centre periodically from Auckland to Wellington to Christchurch. Jewish education is provided and the holidays are actively observed.

The Jewish community maintains various organizations such as Habonim and actively supports Israel. However, it is evident that a certain amount of integration is taking place, including intermarriage. But often the spouse is drawn into the tight Jewish community.

In general, very broadly stated, the New Zealand population is based fairly heavily on a Christian and church orientation. Religion is still an accepted factor in schools where assemblies usually begin with hymns and Bible readings.

Nevertheless the Jewish community suffers little or no prejudice and is well accepted.

Mr. & Mrs. Leon Sniatowski & Family

wish their relatives and friends a happy and healthy New Year.

Amri & Leah Susman Ed, Lenny & Grandmother

wish their relatives and friends a happy and healthy New Year.

Diane Schwartz

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Israel Steinfeld Harold and Marvin

wish their relatives and friends a happy and healthy New Year.

Boris & Betty Sokoloff

605 Finch Avenue West

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Max Stern Arthur, Bev & Brenda

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Carl, Helen & Mari Silverstein

49 Hearthstone Crescent

Wish all their relatives and friends a peaceful, happy and healthy New Year.

George & Esther Seidel and Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. David Smoskowitz and Family

21 Steele Valley Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Hersz Silverman and Family

wish their relatives and friends a happy and healthy New Year.

MR. MAX SHAPINKO AND FAMILY

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Elliot & Rachelle Switzman Carly & Jordana

wish their relatives and friends a happy and healthy New Year.

Isaac & Bertha Shlagbaum

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our friends in Canada & relatives and people of Israel.

SARA, LILLIAN & ARNOLD SHLASS

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Saul & Vivian Stockhamer Larry, Sharon & Danny

Max & Cecelia Silverberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

MR. & MRS. DAVID SINGER HELEN, JOHN, SHARON STELLA & ESTHER

40 Warwick Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

T s . . .

Zanvel & Sylvia Stern Derek and Corinne

22 Brandy Court

Wish their relatives, friends & neighbors a happy and healthy New Year.

Zelig & Hannah Togman Martin & Tali Togman Michael & Rose Heilbronn Leora & Justin Tovi

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Herzog remains man of the people despite his impressive background

By
SIMON GRIVER

JERUSALEM —
In becoming Israel's sixth President, Chaim Herzog has taken on his most challenging role. His proven versatility should stand him in good stead, having in the past been a successful soldier, diplomat, politician, lawyer, industrialist, journalist, writer and even something of a sportsman.

Perhaps a more important qualification for being President than his professional accomplishments is the fact that he spans the four major chasms that divide the Jewish people; religious and secular, Ashkenazi and Oriental, Israel and the Diaspora, and the political left and right.

Herzog describes himself as a traditional Jew. He is looked upon as belonging to the non-Orthodox establishment, but his family background [he is the son of the late Ashkenazi Chief Rabbi Yitzhak Herzog] makes him sympathetic of and acceptable to the Orthodox community.

Herzog's wife Aura Ambache is half Sephardi, their oldest son Yoel has married the daughter of the Swiss Sephardi business magnate Nessim Gaon and Hedrzog claims that so many uncles, aunts, cousins, nephews and nieces have "mixed" marriages that he is not conscious of who is Ashkenazi and who is not.

At the same time, having been born and brought up in Ireland, educated in Britain and served in the U.S. as ambassador to the United Nations, Herzog points out that he understands the hopes and fears of the English-speaking Diaspora and its relationship to Israel.

Finally, as somebody whose political home is towards the right and hawkish inclined circles in the Labor Party, his centrist views are acceptable to most of the population, albeit that the presidency is a non-political role.

With the country's divisions in mind, Herzog's acceptance speech in May, as he replaced Yitzhak Navon, stressed that internal wrangling was becoming a greater threat to the country's security than the external enemy.

Herzog was at pains to stress that he was not born with a silver spoon in his mouth and has had to fight hard to get on in life. He was born in Belfast, Northern Ireland in 1919 as Vivian Herzog and the new President's family soon after moved to Dublin when his father became Chief Rabbi of Ireland. At age 17 he joined his grandparents in Jerusalem to study at the Hebron Yeshiva, a year before his father became Chief Rabbi of Palestine.

Herzog soon returned to Britain, receiving a law degree at Cambridge University and graduating from the Royal Military Academy at Sandhurst. He served in British Intelligence during World War II, helped capture Heinrich Himmler and represented the British at the first conference on displaced persons at Belsen.

Herzog's heart was in Eretz Yisrael, to which he returned in 1947. He fought in the War of Independence and with the official formation of the Israeli army he headed its intelligence branch. In the 50s he served as military attache in Washington for four years.

He was the first military commander of the West Bank in 1967, and UN ambassador in New York from 1975 to 1978

Chaim Herzog

when the infamous "Zionism equals racism" resolution was passed.

In one of his greatest moments he strode to the UN rostrum and tore the resolution to shreds in the name of Israel, the Jewish people and the Zionist movement.

Despite his impressive background, Herzog is no aloof aristocrat but a staunch social democrat and man of the people.

He is popular with the Israeli man in the street and many Israelis admire the fighter in Herzog. "Politics is a bit like boxing," he says. "You have to take the knocks, stay on your feet and persevere."

Herzog feels, however, that he has been too naive and honest to get to the top on the greasy role of party politics.

He is also a family man with four children: Yoel 33, Michael 30, Yitzhak 22 and Ronit 19. His wife Aura, he emphasizes, is no mere appendage but a woman who has achieved much in her own right, being the longtime head of the Council for a Beautiful Israel, the founder of the education ministry's Public Council for Arts and Culture and the creator of the country's annual Bible Quiz.

The Herzogs admire the open, deeply involved, much traveled and hosting style of the Navons, which transferred the presidency from a largely ceremonial post to a leadership position of status and influence.

In perpetuating the presidential style of his predecessor, Herzog will no doubt also set his own novel tone.

It may transpire that Herzog is one of the few personalities capable of promoting and advancing the new style given to the presidency by his predecessor — the transformation of the post into one to which the people look for non-partisan advice and moral guidance on the major issues of our times.

Michael & Sue Turk
Helene, Alan, Marvyn, Stephen
63 Wenderly Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. Moniek Traurig
Mrs. Lola Sussman
wishes all their relatives and friends a happy and healthy New Year.

Dina & Willie Tenenbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Philip & Alina Turk
Helen & Larry
Sally & David Leranbaum
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Norm & Sandra Turk and Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Stanley & Ida Top
57 Purdon Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Chaim & Rose Tenenbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Tenenbaum
Sidney, Gary & Tamara
wish their relatives and friends a happy and healthy New Year.

Benny, Lina & Sheldon Turk
Nathan & Renee Koperwas
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. G. Thaler and Family
9 Harlock Boulevard
Wish their relatives, friends & neighbors a happy and healthy New Year.

Victor & Nancy Tucker
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Reuben & Helen Tencer
Betsy and Hersh
wish their relatives and friends a happy and healthy New Year.

Eugene & Helen Tannenbaum and Family
Wishing all our family and friends a happy and healthy New Year.

U...

Mr. & Mrs. Marvin Ungerman and Family
wish their relatives and friends a happy and healthy New Year.

V...

David & Sara Visenberg and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

W...

Mr. & Mrs. Hy Weinrib
Risa, Danny & Marla
Wish their relatives, friends & neighbors a happy and healthy New Year.

Jack & Anne Weinbaum
8 Reddick Court
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Blanche & Sidney Wolbrom
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Norman, Arlene, Moishe & Bryna Weisbart
wish their relatives and friends a happy and healthy New Year.

Harry & Naomi Weinfeld and Children
37 Arran Crescent
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Wolf & Lola Weinryb

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Laurie & Larry Wise and Family

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Harry & Shirley Wolfson and Family

78 Waterloo Avenue

Wishing all our family and friends a happy and healthy New Year.

ALTER WEISBLOOM

155 Faywood Boulevard

Helen, Harry & Jason Warga

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Harry & Ethel Wasserman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Abraham & Anna Weinstock

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

VERA WALKER

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Morris & Phyllis Weitzman

100 Antibes Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Sam & Anne Wise
Gerry, Marilyn, Yacov, Robyn & Howie

3 Arlstan Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Leonard & Gloria Wiseberg
Eric & Barbara

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Julius Weiss and Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Bronia Waksbaum and Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Harry & Ida Weisleder
Mark, Louie & Marsha

wish their relatives and friends a happy and healthy New Year.

Aron & Frida Weller and Sons

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. A. Wittman

wish their relatives and friends a happy and healthy New Year.

Shelly & Yaffa Wise
Talya, Yishai, Ami & Natan

wish their relatives and friends a happy and healthy New Year.

Sam & Roz Wasser and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Leslie Wise
Evelyn & Shelley

38 Nevada Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Max & Sally Walerstein

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Harry & Rose Wolfe

43 Kennard Avenue

Given to Black teachers

Ben Gurion upgrades quality of training

By VIC ALHADEFF

JOHANNESBURG — Ben Gurion University in Israel is helping Soweto, South Africa's sprawling township, with a population of 2 million blacks, outside Johannesburg.

Going directly to the crux of one of Soweto's burning problems — education — Ben Gurion University has launched a massive campaign aimed at upgrading the quality of training being given to Black teachers.

It was dissatisfaction with the method of education that led the 1976 watershed Soweto riots, when about 600 people were killed.

Operating through South African Friends of Ben Gurion University, Ben Gurion University will also provide consulting services to Soweto's Funda Centre. This was established with considerable financial assistance from Ben Gurion for the express purpose of improving the training of Black teachers.

President of the Friends, and prime mover behind the scheme, is South African Jewish business magnate Bertie Lubner of Plate Glass, an empire which employs 16,000 people in 13 countries.

The launching ceremony of Soweto's Funda Centre ("funda" means "to study" in Zulu) took place with pomp and ceremony recently in one of its semi-completed buildings.

Guest of honor was Prof. Walter Ackerman, head of the education department of Ben Gurion University and a graduate of Harvard and the Hebrew University.

He told the multi-racial gathering of about 100 guests that teachers, like doctors, should be required to take an oath on entering the profession.

"You have an obligation to teach whoever wants to learn," said Ackerman. "In Jewish tradition, that obligation is embedded in the Talmud. In fact, one is permitted to miss prayer in order to study.

"In Israel, we have an expression for children who in the rest of the world are referred to as disadvantaged. It is 'teunei tipuach' — one who is worthy of help.

"This is more than a simple semantic difference. It is very easy to pin a label on someone. If you use 'disadvantage,' it is as if you place a burden of guilt on them.

"When you say they are 'deserving of support,' you say society bears the responsibility. And it is society which must undertake to correct that which it did improperly the first time round."

Ackerman outlined three successful Ben Gurion programs which may prove relevant in Soweto:

• For children who did not receive the necessary home stimulus to equip them when they went to school, their mothers were taught how to take constructive interest in reading stories to their children.

When the program started five years ago at Ben Gurion University in the Negev, 75 mothers enrolled. Half of them are now trainers.

This year 1,000 mothers signed up.

"In this program," said Ackerman, "there was an extraordinary side benefit which may become the most important result. The mothers, who had come to see themselves in a certain way — unable to raise their children properly — acquired self-respect and a sense of competence."

• For the training of arab teachers from Arab schools. This program has been in action for the past 10 years. Teachers are brought from Gaza every week to be trained at Ben Gurion.

• For students there is a program in which they volunteer to adopt youngsters from underprivileged backgrounds.

"They are required to spend four to five hours a week with them, but few stop at that. They also found that they need special skills to deal with these youngsters and we have developed a program to teach them."

Bertie Lubner had this to say: "Having been involved in the flow of expertise between South Africa and Israel, I saw the need for children to be integrated here, and how children were equipped to fit into Israeli society — where dedication, courage and selflessness have achieved miracles.

"We cannot afford to leave Black education in the wasteland we find it; it is too dangerous."

Religion is state supported

By BEATRICE MAGDER

LUXEMBOURG — The rabbi in Luxembourg is a civil servant, and though he does not work for the government he and his secretary are paid by the government of Luxembourg.

Religion is state supported in the tiny Grand Duchy of Luxembourg where all religions are recognized and receive state subsidies. This means that even though there are only 1,000 Jews living there, they are able to have a large synagogue with meeting rooms, kitchens and classrooms attached. It is certainly the size of any synagogue in Canada supported by a congregation two or three times that number.

Luxembourg, for those unaware of its existence, is a tiny country, totally independent, between Germany, Belgium and France. On most maps, it is little more than a dot and takes about an hour to drive from top to bottom.

From the city of Luxembourg, you are out of the Grand Duchy in about half an hour. By train it is a two-hour trip from Brussels or about one hour from Metz in France, the closest large French city.

It may be small but it is beautiful, with rolling hills, charming, quaint towns and villages scattered everywhere, many retaining fortress walls or castles.

The bustling city of Luxembourg, with 90,000 people is becoming more and more a centre for international banking, especially since the European Common Market has many of its centres of activity there. This is reflected in many new buildings of contemporary design.

A deep valley runs through the centre of the city with two major bridges separating the old city from the new. One is the Pont Adolphe and the other is Blvd. Roosevelt Viaduct which leads to the railway station.

The valley is dotted with picturesque homes, many containing significant gardens and well stocked vegetable patches.

Behind Blvd. Roosevelt are winding streets with interesting old buildings, including the Royal Palace, Assembly buildings and other administration offices. The reconstructed Notre Dame Church is in a pleasant square with a modern, white marble sculpture in the middle.

Most of the congregation of the Luxembourg synagogue is made up of business men, lawyers and doctors. This was true of the 3,000 who lived there before the war. Those who are there now are mostly returnees who reclaimed their homes and their businesses after the war.

לשנה טובה תכתבו

Authors cite fear as reason

Jews turned backs on Rosenbergs

By
ARNOLD AGES

The American Jewish community did not come collectively to the help of Julius and Ethel Rosenberg when they were tried—for conspiracy to spy for the Soviet Union in 1951 or when they were executed in 1953.

Fear of anti-semitism was apparently behind the corporate reluctance of the Jewish community.

This is the considered opinion of Ronald Radosh and Joyce Milton, authors of a lengthy book on the subject, The Rosenberg File: A Search for the Truth (Holt, Rinehart, Winston). Radosh and Milton had access to previously unavailable materials about the Rosenberg case.

The reticence of the U.S. Jewish community to support the Rosenbergs in any way has been used over the years, say Radosh and Milton, to prove that there was no taint of anti-semitism during the trial and sentencing of the Rosenbergs, who were found guilty of transmitting atomic secrets to Russian agents between 1944 and 1948.

Ethel and Julius Rosenberg on way to jail in New York.

The American Jewish community did not merely stand aside in the petitionary activity for clemency on behalf of the Rosenbergs; it went out of its way to campaign against clemency and to press its advocacy of the death sentence.

One prominent Jewish intellectual argued vehemently in a magazine article that Jews should not support a clemency campaign, "even for purely humanitarian reasons."

The writer said that the Communist Party was now attempting to use Jews "as it had long used Blacks as part of its war on America."

Even a thousand to one chance that Ethel or Julius Rosenberg might eventually confess "could not be sufficient reason for sparing their lives — since to back down from the death sentence would carry with it the appearance of caving into the Communists' moral blackmail."

Radosh and Milton provide evidence that the international Communist world **did** attempt to make cynical use of the Rosenbergs and their Jewishness. Propagandists for the kremlin shrilly condemned the Rosenberg verdict as incontrovertible proof of American anti-semitism, skilfully diverting world attention from the real anti-semitism which had erupted in the Prague trials against predominantly Jewish leaders in 1952.

Concern that American Jews should not be thought of as Communists no doubt animated a lengthy memorandum by a staff member of the American Jewish Committee written on July 31, 1951, shortly after the Rosenbergs were arrested. The document entitled Public Relations Effects of Jewish Atomic Spies, acknowledges that the presence of so many Jewish names among the accused (even Klaus Fuchs was widely regarded as a Jew — he was not) makes for a potentially hazardous situation for American Jews.

The author of the memorandum advocates the infiltration of leftist organizations, "using our knowledge to scare off Jews." In addition, the brief argues that the American Jewish Committee eschew defensive kinds of propaganda in favor of a more aggressive "propaganda of fact."

Eight examples of such propaganda are provided and include statements about Soviet persecution of Jews, recruitment of spies and efforts to fight Communism in the United States.

Israel support of America in the Korean War and its crackdown on Israeli Communists are also cited as positive propaganda responses to the Rosenberg-generated atmosphere.

Radosh and Milton point to Rabbi S. Andhill Fineberg's book The Rosenberg Case: Fact and Fiction, as a representative American-Jewish view.

Published in 1953 (with the imprimatur of a semi-official government document) Fineberg's study, while successful in its demolition of many of the pro-Rosenberg arguments, suffers "from the rabbi's shocking insensitivity to humanitarian arguments in favor of clemency — coupled with an eagerness to brand anyone who questioned the death sentences as Communist dupes or worse . . ."

It is instructive to note that while the American Jewish Committee did not distinguish itself during the Rosenberg trial it not the only group whose position was subject to censure. The American Civil Liberties Union saw no reason to intervene in the case either.

Sinister conspiracy

The authors suggest, however, that there may have been a kind of reverse anti-semitism which eventually doomed the Rosenbergs.

Howard Fast suggested that the handling of their case by a Jewish judge (Kaufman) and prosecuting attorney (Saypol) was the result of some undefined but sinister conspiracy. Jews "have been judged by Jews" and "sent to death by other Jews," Fast charged. "Exactly the old technique of the Jewish tribunal employed by Hitler."

The fact that many of the principals in the case, if not all, were Jews, was not lost on at least one member of the jury, Vincent Leboniite, who is quoted in this book as saying: "I felt good that this was strictly a Jewish show. It was Jew against Jew. It wasn't the Christians hanging the Jews."

There is speculation in the Radosh-Milton essay that Judge Kaufman and prosecutor Saypol demanded the unprecedented death sentence as a result of an exaggerated sensitivity to the possibility that the Rosenberg case would precipitate a wave of anti-semitism in the United States.

In fact the court and its officers were inundated with an abundance of hate mail during the trial.

Percy & Mary Waxman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Herschel & Manya Wise
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ben & Isabel Waisberg
33 Granite Street, Downsview
wish their children, relatives, friends & neighbors a happy & healthy New Year.

Jack & Linda Wachtel Adam, Jason & Shawn
14 Saddletree Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Lou & Helen Wronzberg Larry, Darlene, Ricky & Debbie, Randy & Debbie and Donna
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Bernard & Sonia Waisberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Jack & Rose Wine

JACK, RACHEL AND FRED WINEGUST
16 Brookview Dr., Toronto
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Y's...

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Yermus Family

Mr. & Mrs. Leo Weinberger and Family
18 Sandale Gardens
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Charles Weinberg Jodi & Lisa
wish their relatives and friends a happy and healthy New Year.

Sarah & Abe Wertman
Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Dr. & Mrs. S. Joseph Weinstock David, Moss, Mark & Daniel
wish their relatives and friends a happy and healthy New Year.

Morris & Gilda Warnick
Best wishes to our children, friends and relatives for a happy, healthy & peaceful New Year.

Henry, Rose & Sara Wander
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
The Woszczyna Family
15 Raeburn Avenue

Mr. & Mrs. Mendel Wellman and Son
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Norman & Sonia Wagner and Family
344 Hillhurst Blvd.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Victor Wise
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Determined agent finds sites

Old synagogues highlight China trip

By
CYNTHIA GASNER

Toronto travel agent Myrna Lass struts her stuff during tai chai exercises in Peking.

TORONTO —
China, to many people, means Rosenthal, Aynsley or Royal Doulton. But to Myrna Lass, it means China the country... and it means planning her eighth trip there and to the Far East.

Lass, whose hobby was traveling, turned it into a commercial asset as a travel agent with Aufgang Travel in Toronto. She will be leading a tour to mainland China starting Oct. 21, highlighting Peking, Shanghai, and X'ilan, with special visits to historical Jewish sites.

Her expertise in group travel to China, the Orient, South America and other exotic places, is an extension from her much-traveled past with husband Mervin, a chartered accountant who shares her love of travel.

"I am a very lucky lady," she says, "because Mervin travels with me and he encouraged me to build a career.

"My relatives and friends came to me for advice about their travel plans and I realized that my personal experience would help me as a travel agent," she says.

Lass, a sandy-haired, blue-eyed, effervescent woman in her late 40s, has toured the Soviet Union, South America, Japan, Hong Kong, Thailand, Singapore, Spain, Morocco, Portugal and she has traveled many times to Israel, Europe and across North America.

To Lass, the most gratifying aspects of her travels are the memories and the friends she has made around the world.

Discovering Jewish landmarks and retracing Jewish history is of special interest and she includes this in her group tours.

On one of her early trips to mainland China, Lass learned that many Easter European Jews fled to Shanghai prior to World War II.

"With determination and chutzpah," she says, "we set out to search for the old synagogue. It was very frustrating because the street names had been changed after the cultural revolution in 1949."

Persistantly, Lass called on the Canadian and U.S. embassies, walked the streets for hours, questioned everybody, and finally met with success in a Protestant church.

With sign-language and animated English, she found an elderly Chinese woman, who in her broken English, told Lass where she thought the "Jew church" had been.

Lass found an old warehouse which had been the Main Synagogue of Shanghai — once the pride of the Jewish community.

She was told that it had been the centre of Jewish life in China. All that remains today is a menorah carved into the stone wall.

"But it was exciting to see, and it will be a highlight on the itinerary of the October trip."

Another discovery Lass made in China was the Cathy Mansions built by the illustrious Sassoon family. The Sassoons settled in Shanghai in the 1920s. The family was part of a Jewish dynasty from India and England.

Among her treasured memories, Lass emotionally recalls her visit to Russia in 1974.

Briefed by the Canadian Jewish Congress, Lass made contact with some Refuseniks. She recalls her visit with Vladimir Slepak who is a prisoner in Siberia.

In Russia, she met the Varnivitsky family. "They told me that part of their family left for Canada over 40 years before and they had lost contact with them

"On our return to Canada," she says, "we searched for the missing family and found them living right here in Toronto.

"And what a thrill it was," she says with pride, "when we found out that the Russian Varnivitskys were allowed to leave Russia and they were having a reunion with their Canadian family in Israel."

Lass says she finds her work "challenging, exciting, stimulating and very rewarding."

Whether it's a business trip, a group tour, a family trip to Florida or Israel, a vacation across Canada or planning a honeymoon trip, Lass says: "I give it my special attention."

This has made her a successful travel advisor.

"It is wonderful to be doing what you enjoy," she says.

Z s...

Peril & Sam Yakubowicz
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sarah, Larry, Joshua & Jennifer Yarmus
Wish their relatives, friends & neighbors a happy and healthy New Year.

The Yuffa Family & Toby Gornstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Morris & Tamara Zeitman
extend best wishes for a Happy & Healthy New Year to our children
Dr. Henry & Paula Zeitman & Children
in Dallas, Texas
Jack & Lilly Bitton & Son
in Toronto
and to our family and friends in Toronto, Paris & Israel

Henry & Johanna Zagdanski and Family
Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Zoltan Zimmerman Alice and Danny
Best wishes to our family and friends for a happy, healthy & peaceful New Year.

The Jack Zeligman Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ben & Sophie Zukerman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Roman & Miriam Ziegler Stuart, Debbie & Adrienne
88 Apricot Street
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Mike Zurkowsky Herb, Roz, Glenn & Aaron
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Nathan Zajdner
1555 Finch Ave. E., Apt. 2407

Max & Sarah Zeller
35 Robingrove Road
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. K. Zaifman
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Ben Zaidman Family
156 Cocksfield Avenue

Abe & Margot Zukerman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Zettel & Harry
Mr. & Mrs. Hanoch Bernath
A happy, healthy & prosperous New Year to all our family, relatives, friends and the State of Israel.

Stan & Cheryl Zukerman Jeffrey & Lisa
238 Tatlock Court, Waterloo, Ont.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Max & Celia Zeligman
8 Apollo Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.